KHAN SAHIB KHAJA KHAN

THE SECRET OF ANA'L-HAQQ

Mansur uttered 'Ana'l-Haqq' — I am the Truth—and was condemned to death for it!

Here in this book is a philosophical exposition of this doctrine—How God is manifest in man?

SH. MUHAMMAD ASHRAF
KASHMIRI BAZAR - LAHORE

One thousand years have elapsed since the saint Manṣūr Ḥallāj (Ḥusayn ibn Manṣūr) vociferated 'Ana'l-Ḥaqq'—I am the Truth. He received his training from Ḥazrat Abul Ḥusayn Nūrī, Ḥazrat Junayd Baghdādī and Ḥazrat 'Umar ibn 'Uthmān.

It is from the last-named Pīr that Manṣūr received the light which gradually expanded in him so forcibly that he began to utter indiscreet expressions in violation of the injunctions of *sharī'at*. His Pīr prohibited him several times from uttering such expressions, but in vain ; at last he ordered him to leave his place.

Manṣūr then went to Ḥazrat Junayd at Baghdād. Here also he began to give out expressions, exposing Divine secrets, in spite of his Pīr's injunctions. One day Ḥazrat Junayd said: "O Manṣūr, very shortly the point of a piece of wood shall be coloured with your blood." "True," ejaculated Manṣūr, "but, in that case, you shall have also to throw off your derveshī gabardine and put on the dress of a Maulvi."

Both predictions came true !

With the support of Ḥamīd ibn Abbās, the Prime Minister of the court of Baghdād, the 'Ulamā issued a *Fatwa* of *Kufr* against him and declared him liable to death penalty. But the Khalīfa Muqtadir-Billāh refused sanction unless the *Fatwa* was signed by Ḥazrat Junayd. The *Fatwa* was sent to Junayd six times but was returned without signature. On the seventh occasion the Khalīfa sent it with explicit request to say 'yes' or 'no'. The great Pīr then threw off his gabardine, put on the robe of an 'Ālim and thus wrote on it: "According to the laws of *sharī'at*, Manṣūr is liable to death sentence; but according to the doctrines of the Secret Truth, God knows the best." Ultimately Manṣūr was executed !

This is a short history of the phrase 'Ana'l-Ḥaqq' and of the saint Manṣūr who sacrificed his life for the expression. The saint Ḥazrat Ibrāhim has expounded this doctrine with much philosophical acumen which is presented here.

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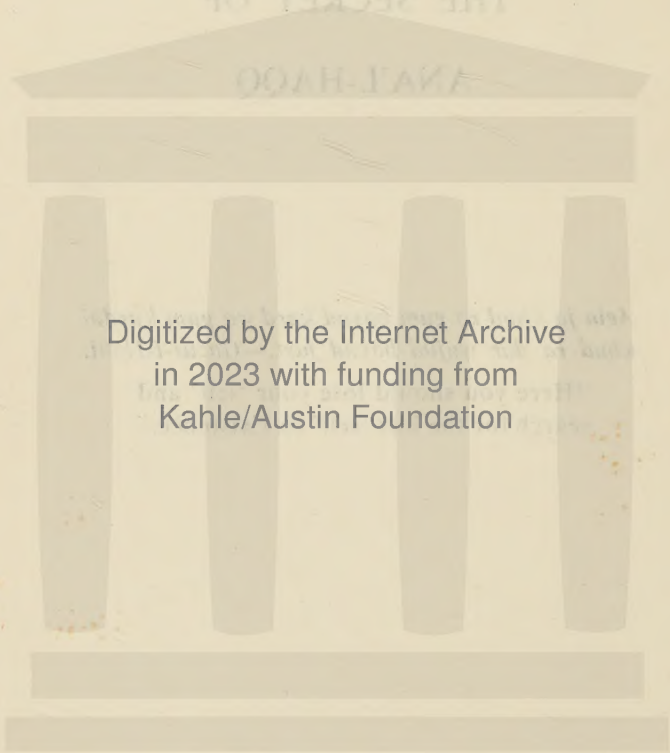
THE SECRET OF

ANA'L-HAQQ

Aein ja khud ra gum bayad kard wa gum kardai khud ra dar wujud bayad just.—Gazur-i-Ilahi.

"Here you should lose your 'self' and search for the lost 'self' in Existence."



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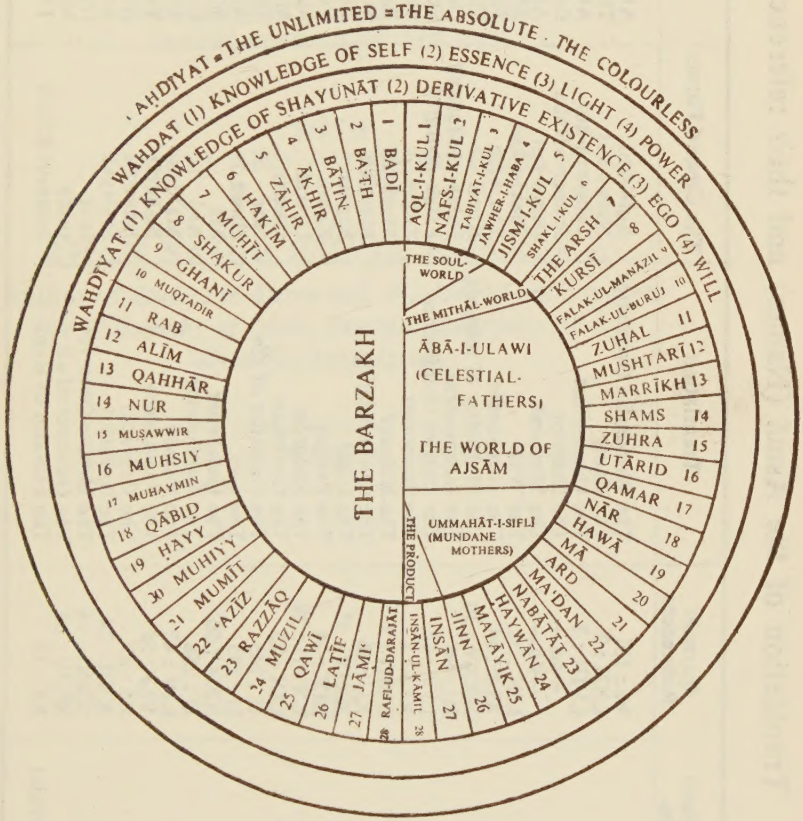
The Unlimited or ʻAḥdīyyat is above the first circle.

Wāḥdat or Ḥaqīqat-i-Muḥammadī or Nūr-i-Muḥammadī is above the second circle.

Waḥidīyyat or Ḥaqīqat-i-Insānī or Rūḥ-i-Muḥammadī or Rūḥ-i-Āʻzam is above the third circle.

From Rūḥ-i-Āʻzam have issued Asmāi'llāhī (left-hand side), with their counterparts Asmāi'-Kiyānī (right-hand side) above the fourth circle (*vide* p. 45).



Waḥdat and Wāḥidīyyat	comprise	ʻŪlūhīyyat.
Asmāi'-Elāhī (Divine names)	,,	Rubūbīyyat.
Asmāi'-Kiyānī (Mundane names)	,,	ʻUbūdīyyat.

ʻAql-i-Kul (No. 1) is also called ʻArsh-i-awwal.

Jism-i-Kul (No. 5) is also called ʻArsh-i-Āʼzam (the Great Throne of God).

The ʻArsh (No. 7) is also called ʻArsh-i-Karīm (the Throne of Grace).

Translation of the Asmā (Names) and their references

No.	The 'Creator's Names	Quranic References	Translation	The Created Forms	Translation
1	Badi	VI : 101	The Wonderful Originator	Aql-i-kul	Absolute Reason
2	Bāith	LXII : 2	The Cause	Nafs-i-kul	The Preserved Tablet
3	Bāṭin	LVIII : 3	The Unmanifest	Tabiyāt-i-kul	Absolute Nature
4	Ākhir	—do.—	The Exterior	Jawher-i-Haba	Essence of matter
5	Zāhir	—do.—	The Manifest	Jism-i-kul	Absolute Corporeality
6	Ḥakīm	LIX : 24	The Wise	Shakl-i-kul	Absolute Form
7	Muḥīt	XLI : 54	The Surrounder	The Arsh	The Throne (of God)
8	Shakūr	XXXV : 30	The Multiplier of rewards	Kursī	The Seat
9	Ghanī	III : 96	The Independent	Falak-ul-Manāzil	Crystalline Sphere
10	Muqtadir	LIV : 42	The Exerter of influence	Falak-ul-Burūj	Sky of Zodiacs
11	Rab	XLI : 9	The Supporter	Zuḥal	Saturn
12	'Alīm	LVIII : 7	The Knower	Mushtarī	Jupiter
13	Qāhir	XL : 16	The Overwhelming	Marrīkh	Mars
14	Nūr	XXIV : 35	The Light	Shams	The Sun
15	Muṣawwir	LIX : 24	The Painter	Zuhra	Venus
16	Mūḥsiy*	LXXII : 28	The Recorder	Uṭārid	Mercury
17	Muhaymin	LIX : 23	The Guardian	Qamar	Moon
18	Qābiḍ*	II : 245	The Curtailer of life	Nār	The Sphere of Fire
19	Ḥayy	II : 255	The Life	Hawā	Air
20	Muḥīyy	XXX : 50	The Quickener	Mā	Water
21	Mumīt*	II : 258	The Annihilator	Arḍ	Earth
22	'Azīz	LIV : 42	The Valued	Ma'dan	The Minerals
23	Razzāq	VLI : 58	The Providence	Nabātāt	Vegetables
24	Muzil*	III : 25	The Degrader	Ḥaywān	Animals
25	Qawī	XXII : 74	The Powerful	Malāyak	Angels
26	Laṭīf	XXXI : 16	The Minute Observer	Jinn	Jinn
27	Jāmi'*	XXIV : 62	The Gatherer of all	Insān	Man
28	Rafī-ud-Darajāt	XL : 15	The Elevator of Rank	Insān-ul-Kāmil	The Perfect Man

*These names are derived from verbs that have occurred in the text of the Quran,

THE SECRET OF ANA'L-HAQQ

BEING 300 ODD IRSHĀDĀT (OR SAYINGS) OF
SHAYKH IBRĀHĪM GAZŪR-I-ILĀHĪ
TRANSLATED FROM PERSIAN

WITH
NOTES AND INTRODUCTION

By

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The Philosophy of Islam, Poetical Selections (Urdu)
Mubtala (Translation)

FOREWORD BY
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FOREWORD

When the great Persian conqueror, Nādir Shāh captured Delhi, and the Mughal Emperor of India, Muhammad Shāh, was brought before him as a prisoner, he treated the Emperor (who was also a poet) very kindly and asked him to recite some of his couplets. On this Muhammad Shāh extemporized the following couplet :

Chashmi ibrat bar-kusha wa qudrat-i-Yezdan bibin,
Shamat-i-aamal-i-ma chun surat-i-Nadir girift.

"Beware ! open your eyes and take a lesson from the Divine Providence,
"How our misdeeds have assumed a 'Nādir' figure (wonderful figure)."

This impressed Nādir Shāh so much that he surrendered back the empire to Muhammad Shāh and returned to Persia.

Similarly, the eyes of the Musalmans of India, nay, of the whole Islamic world, should open today. During the Middle Ages, when the whole world was enveloped in darkness, Islam alone, particularly the Sūfis of Islam, bore the torch of light—religion and philosophy—to advance the cause of humanity and civilization but today Islam is charged as a religion of dogmas and bigotry, devoid of spiritual enlightenment.

In the present degenerated state of the once mighty community, what is needed to meet the immediate requirements of the time, is an enlightened and liberal propaganda of the philosophical teachings of Islam through the medium of European languages. I am, therefore, extremely glad to find that Khān Sāhib Khāja Khān, has undertaken this much-needed task of the propagation of Sūfism through the medium of English and has written and published more than one book on the subject.

The present work, *The Secret of Ana'l-Ḥaqq* is a most thoughtful selection, quite in conformity with the requirements

of the philosophical tendencies of this age, and deserves the attention and enquiry of various psychical societies now started in Europe and America. It is a translation of a Persian book entitled *Irshādāt-i-Shaykh Ibrāhīm, i.e.*, the teachings of a Musalman Saint, named Shaykh Ibrahīm. In the original book, the author has most philosophically expounded the secret doctrine of 'how God is manifest in man,' in the form of short detached sayings as is the wont of Ṣūfī teachers which the translator has classified and arranged in chapters which is a work of considerable difficulty.

One thousand years have elapsed since the saint Manṣūr Ḥallāj vociferated 'Ana'l-Ḥaqq' (I am the Truth). His real name was Ḥusayn ibn Manṣūr. He was born in the middle of the third century A.H. at a village called Baiza in Persia, and received his education in the town of Thustar under the famous *'Ālim* Sahal ibn 'Abdullah.

After mastering the different branches of learning,—religious and intellectual, he turned his attention to Ṣūfism. In this spiritual line, he received his training from Ḥazrat Abul Ḥusyn Nūrī, Ḥazrat Junayd Baghdādī and Ḥazrat 'Umar ibn Uthmān.

It is from the last-named Pīr that the world-famed Manṣūr received the light which gradually expanded in him so forcibly that he began to utter indiscreet expressions in violation of the injunctions of sharī'at. His Pīr prohibited him several times from uttering such expressions, but in vain ; at last he ordered him to leave his place.

So Manṣūr left Baṣra and came back to Baghdād and re-entered the *khānqāh* (cloister) of Ḥazrat Junayd. Here also he began to give out expressions, exposing Divine secrets, in spite of his Pīr's injunctions. One day Ḥazrat Junayd said: "O Manṣūr, very shortly the point of a piece of wood shall be coloured with your blood." "True," ejaculated Manṣūr, "but, in that case, you shall have also to throw off your dervishi gabardine and put on the dress of a Maulwī– Ana'l-Ḥaqq." Both predictions were fulfilled to the letter.

One day Manṣūr became intensely excited by the fire of

Divine Love and again vociferated 'Ana'l-Ḥaqq' (I am the Truth) and continued it oft and on. His Pīr, Ḥazrat Junayd and friends like Ḥazrat Shiblī and others gave him friendly advice to refrain from such expressions, but it was of no avail. He continued, at intervals his dangerous vociferations of "Ana'l-Ḥaqq." The 'Ulamā of *sharī'at* rose up against him, secured the support of Ḥamīd ibn 'Abbās, the Prime Minister of the court of Baghdād and at last issued a *Fatwā* of *Kufr* against him and declared him liable to death penalty.

When the case was finally submitted for the sanction of Khalīfa Muqtadir-Billāh, he refused his sanction unless the *fatwā* was signed by Ḥazrat junayd ; the *fatwā* was sent to Junayed six times but was returned without signature. The Khalīfa, on the seventh occasion sent it to him with the explicit request that he should say 'yes' or 'no.' On this, the great Pīr threw off his gabardine, put on the robe of an 'Ālim and thus wrote on it : "According to the laws of *sharī'at*, Manṣūr is liable to death sentence ; but according to the doctrines of the Secret Truth, God knows the best."

Still he was kept in prison for one year, during which time he shouted out 'Ana'l-Ḥaqq' at intervals ; but he was very constant in Namāz for whole nights.

At last on the 24th of Dhil-Qa'da, 309 Hijri, he was executed and his limbs were torn off. It is reported that every drop of blood that fell from his body on the ground assumed the shape of the letters of 'Ana'l-Ḥaqq' and resounded 'Ana'l-Ḥaqq.' When some portion of the blood-stained mud was thrown into the Euphrates, the river resounded with the words 'Ana'l-Ḥaqq.'

This is a short history of the phrase 'Ana'l-Ḥaqq' and of the saint Manṣūr who sacrificed his life for the expression. The great saint Ḥazrat Ibrāhīm has expounded this doctrine with much philosophical acumen in his Persian book : *The 'Irshādāt.'*

By translating the secret doctrine of the Ṣūfīs, Khān Ṣāḥib Khājā Khān has done a great service to English-reading public.

M. BADIUL-ALAM

PREFACE

TO THE SECOND EDITION

This book—an abridged translation into English from the Persian of *Irshādāt-ul-'Āriffīn* of Shaykh Ibrāhīm Gazūr-i-Elāhī of Shakarkote, Nagpur—was brought out in 1926 in an edition of 300 copies, which were soon exhausted, and there was a further demand which could not be met. This second edition of only 300 copies is now brought out to meet that demand, as well as in the interest of the propaganda of the esoteric teachings of Islam.

Compared with the work of the British Bible Society the Mussalman world has done appreciably little to spread the teaching of our Holy Book amongst non-Muslims. Bible Society has been in existence for the last 130 years and has translated the Bible into 678 languages and spread broadcast several crores of copies thereof, giving away several lakhs of copies gratis and selling several lakhs at nominal price. No doubt, the Holy Quran has been translated into many languages, and commentaries written on it, but that side of its teaching which appeals to the craving of the human heart, for the mystical and transcendental, has not been prominently brought out. Now the short sayings of Gazūr-i-Elāhī, which are really the short commentaries on the esoteric teachings of some verses of the Quran, are a great factor in bringing about this change of heart and altering the angle of vision.

Madras — KHAJA KHAN

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INTRODUCTION

This book is a translation from Persian of the *Irshādāt* or 'sayings' of Shaykh Muḥammad Ibrāhīm. He bore the appellation of Gazūr-i-Illāhī (the washerman of God); perhaps for the same reason as the apostles of Christ (peace be on him) had borne the appellation of 'Ḥawārīs' (Syriac or Aramaic *hewāra*, to be white), viz., he cleansed the hearts of his *murids*. It may be that this was his (poet's) pen-name (*takhalluṣ*), for here and there, in his *Irshādāt*, are found verses composed by himself in which this pen-name appears. He appears to have been a native of Shakarkote, (near Nagpur in Central Provinces, India) and was a Shuttarī Ṣufī—an *Ana'l-Ḥaqqī*—corresponding, in a way, to the creed of the German idealist Schelling. His sayings were collected by his disciple Muḥammad Ṣādiq, under the title of *Irshādātu'l-'Āriffīn*. This was sometime after the days of the Ṣufī prince, Dārā Shikoh, the eldest brother of Aurangzeb, as mention is made in it of *Jām-i-Jahān Numā*, a book written by the former. The book was, however, never published. The present translator was able to secure a roughly written copy of it during his sojourn in Hyderabad (India) while in the service of H.E.H. the Nizam in 1911. It seemed to him a pity that such a rich store of knowledge of the esoteric type should be relegated to oblivion and lost. Hence some of the sayings have been put into the English garb, and are now presented to the English-speaking public. Some of the 'sayings' belong to the realm of *'Ilm-i sīna*, knowledge that descends from heart to heart, rather than to that of *'Ilm i-safīna*, knowledge found in books. The translation is free and not much detailed; it is as close to the original as possible and even literal where the subject-matter is abstruse and the ground slippery. As the translator could not take the responsibility of freely expressing what the author had at the back of his mind, this appeared to be a great responsibility for a layman to take. Such ideas should not pass through the laboratory of the translator's mind, and receive a new shape as ordinary subjects could, specially when precision

of language has not been cared for by the author himself. Modern writers of philosophy are very precise in their phraseology, but spiritual guides (*pīrs* or *murshids*) say what is uppermost in their minds, at the spur of the moment, "letting those hear who have the ears to hear." The *pīrs* talk in parables and pithy sayings, so that the hearers may put forth exertion (mujāhada) to understand them. Theirs is not a bolus of sweets that one has to swallow down, but hard adamantine nuts that one has to crack and grind before swallowing.

The *'urūj* (spiritual ascension) of the *murīd* is brought about either in the magnetic company of the *pīr* or by cogitating over his sayings or aphorisms. The *pīr* is, at times, able to make himself clearly understood in pithy sayings rather than in long-winded disquisitions. "A teacher," said Dr. Annie Besant, (in her Convocation address of the Mysore University in October 1924) "would give an aphorism to his pupil and send him away to meditate on it and bring back the result to him, when he had reached a definite understanding." As with the *Rishis*, so with the *Pīrs*.

Some sayings have been omitted from this translation, as they appeared to be long-winded and not germane to the subject. Directions for practical *sulūk* have also been omitted, as that is to be done under the personal guidance of the *pīr*, although there is here a regular chapter on its theoretical side. As Gazūr-i-Ilāhī appears to be a *beyshara* ṣūfī (vide pp. 126 and 132 of *Studies in Tasawwuf*); his aphorisms that appeared to be unorthodox and contrary to the *sharī'at* have also to be omitted as well as 'sayings' relating to morality and etiquette, which could be found in any book on the subject. The sayings have been arranged in chapters under suitable headings, so far as their sense could permit. The translator's thanks are due to the editor of the "Muslim Herald" Madras, for permission to make use of some of the sayings, which had appeared in his paper.

The doctrine of 'Ana'l-Haqq' (I am the Truth), though particularly worked out in the chapters on the 'Training Course' (*sulūk*) and Ascension (*'urūj*), runs throughout the 'sayings' as sap in a tree.

Explanatory foot-notes have been added as well as Quranic references provided by the translator in order to make the work more comprehensive.

The Frontispiece

Aḥdiyyat (Oneness)—comprising, *Ghaybu'l-Ghayb* (the "Hidden of the Hidden")—the stage of *Bahut*—is treated of in Chap. I.

Ulūhiyyat (Divineness)—comprising *Wājibu'l Wujūd* (necessary existence), and *Mumkinu'l-Wujūd* (possible existence) which both form the stage of *Hāhūt;* and *Ṣifāt* and Realities, which form the stage of *Lāhūt*—is treated of in Chap. II, III, IV and V.

Rubūbiyyat (Rulership)—comprising *'Ālam-i-Arwāḥ*, the stage of *Jabrūt*—is treated of in Chap. VI.

'Ubūdiyyat (servantship)—comprising the *Mithāl*-World (the world of similitudes), which is the stage of *Malakūt*, and *Nāsūt* (the causal world) or *Banda* (the limited) which is the stage of *Ajsām*—is treated of in Chap. VII and VIII.

The remaining chapters are appendages or off-shoots of these main heads as indicated by Gazūr-i-Ilahī and have been dispensed with, and the headings of the chapters as given in the book adopted to be more in accord with the treatment that is generally given to this subject; a synoptical exposition of which is attempted in a few paragraphs below :

Pure *Dhāt* or *Dhāt-i-Bahat* (the Absolute Reality) of God is *Ghaybu'l-Ghayb*, the "Hidden of the Hidden." Knowledge itself is in wonderment at Its reality, for it dissolves itself or is annihilated in it. It is the stage of self-absorption, *i e.*, the stage in which the self is absorbed in *Dhāt*.

> *La tafakkaru fi Dhatihi wa illa tafakkaru fi asmaihi, wa namayihi.*
>
> "Do not ponder over His *Dhāt*, but ponder over His bounties," says a Ḥadīth.

It is consciousness pure and simple. "Consciousness," says Sir William Hamilton, "cannot be defined. We may be fully aware of what consciousness is, but we cannot, without

confusion, convey to others a definition of what we ourselves clearly apprehend. Consciousness is at the root of all knowledge. To accomplish this, it would be necessary to have a second consciousness."[1] The consciousness, that Sir William talks of is only sense-consciousness which is obtained by the sense-impressions converging on one point. Cosmic Consciousness or *Serr-i-Ḥaqq* is above all sense-influences, and it itself is screened off from Supreme Consciousness which is *Dhāt*, that is beyond conception or even *kashf* (spiritual discernment).

When the *Dhāt* introspected into itself, the cognition of its hidden potentialities (*shuyūnat*) and of their 'defined aspects' (*ṣifāt*) dawned upon It. The *Dhāt*, in respect of possessing all *ṣifāt* (attributes) of perfection, and of being without all *ṣifāt* of degeneration and decay, is named Allah, or in Persian *Khudā* (one who has come out by Himself) *i.e.*, *Andawar* (one hidden in manifestations). The *ṣifāt* in this stage are infinite and illimitable and therefore incomprehensible; *Subhanahu wa taala ammayasifum.*[2] (Glory to Him and highly exalted is He above what they ascribe to him.)

The characteristics of *ṣifāt* do not then appear separate from *Dhāt*. The first stage is called *Aḥdiyyat* or *Kanz-i-makhfi* (hidden treasure). The stage of potentialities is named *Waḥdat* or *Ḥaqīqat-i-Muḥammadi*, or the stage of 'I ness'; and the stage of *ṣifāt* is named *Wāḥidīyyat* or *Ḥaqīqat-i-Insānī*. It is impossible to have an idea of *Dhāt*, which is "beyond thought, guess, and imagination" *Bar-tar az khiyal-o-qiyas-o-wahm*, as Sa'dī has put it.

Of *Waḥdat*, the Quran says :

Allahu nurus samawati wal-ard mathalu nurihi kamishkatin fiha misbahun al-misbahu fi zujajatin al-zujajatu kaannaha kowkabun durriyyun yuqadu min shajaratin mubarakatin zaytunatin la sharqiyyatin wa la gharbiyyatin Yukadu zaytuha yuziyyu wa law lam tamsashunar.[3]

1. *Metaphysics* I, pp. 190-191.
2. Sura Anam, VI : 101.
3. Sura Nur, XXIV : 35.

"God is the light of the heavens and the earth, a likeness of His light is as a stand on which is a lamp, the lamp is in a glass (and) the glass is as it were a bright shining star, lit from a blessed olive tree, neither eastern nor western, the oil whereof gives light though fire touch it not."

That is, God is light and that Light is hidden in the heart of man; and it is Light that is lit from the olive oil which is neither of the east nor of the west. The Jewish tabernacle with its ten curtains illustrates the body of man with its several sheaths. The lamp of the Israelites in the tabernacle was fed by "pure olive oil beaten for the light to cause the lamp to burn always."[1] As *zāhir* so *bāṭin*,—"as apparent, so real."

But the light in every man, spoken of in the Quran, is fed by an oil that is neither from the east nor from the west, and that is perceived only when one reflects or meditates on his self. It is not the light that is seen. It is the light that "lighteth every man that cometh into the world.[2] Kabīr Dāss has translated this thus:

Aysā koyī jug meyn milā nahī jo ghut meyn alag batayi,
Bin batti bin tayl bin jalti jout dikhayi.

"None have I come across in the world, who could show in the heart.
Light shining without wick and without oil and without flame."

Wa fi anfusikum afala tubsirun.[3] (And in your souls, there are signs, you do not see.) This *Serr-i-Ḥaqq* shines in the heart, when all exteral influences are shut out; as the Maulānā says:

Lab bi bund wa chasm bund wa gosh bund,
Gar na beeni serr-i-Haqq bar ma bi khand.

"Close your lips, close your eyes, close your ears,
If you do not see the *serr* of God, then laugh at us."

By shutting up all avenues of perception, and by concentrating on self, one gets a glimpse (*tajallī*) of the Reality, which

1. Exodus, XXVI: 21.
2. St John, I: 4.
3. Sura Dhariyat, LI: 21.

cannot be defined; and the expansion of this glimpse puts one into a state, which he alone can be aware of.

This shaghal (practice) of the Ṣūfīs was known to, and practised by adepts so long ago, as the time of Pythagoras of Samos (born 580 or 570 B.C.), who had perhaps picked it up during his travels in Egypt. It, along with the doctrine of metempsychosis, might have found its way to that country from India, where yoga was practised. Pythagoras had prescribed a course of five years' silence, before the admission of pupils to his novitiate. Zacharia the father of John the Baptist, remained dumb for several days.[1] Plotinus and Proclus speak of the highest revelation concerning divine things as vouchsafed to the soul, which withdraws into itself and is dead to all that is external; in fact, which "gazes with closed eyes." Eckhart thought "that a truly divine man has been so made one with God; that he does not think of God or look for God outside himself".

The movement of Quietism in France, Italy, and Germany, led by Madame Guyon, Michael de Molinos and Fenelon in the latter part of the seventeenth century, had the very same object of finding the light of God in the heart of man; or as an Urdu poet has put it:

Dil ki āyine mey hay taswīr-i-yār,
Jab zara gardan jhukai dekh lī.

"The picture of the Friend is set in the mirror of the heart;
Whenever you bend your neck, you see Him there."

The moral ideal of Quietism was not to make people indifferent to the world and fatalistic; but to enable them to adopt dependence on God (*tawakkul*) in all their efforts, and to be content with the fruits of such efforts (*reza*).

The *Dhāt* of God as said above is above cognition. It is *Dhāt-i-Bahat* or the stage of *Bahut*. The next stage comprises *'Ulūhīyyat* (divineness) *i.e.*, *Wājību'l-Wujūd* (necessary existence), *Mumkinu'l-Wujūd* (possible existence) and *Ṣifāt* (attributes). If the *Dhāt* is compared to an ocean, the Necessary Existence is

1. St. Luke, I : 20-22.

that aspect of it, which is calm and serene; and the Possible Existence is that aspect, which displays waves and billows; and sifat are the movement of the waves and billows. When the waves and billows disappear, the Ocean alone remains for ever, without any addition to, or subtraction from it. *Al ana kama kana* ('He is as He was before') as a Ḥadīth has put it. By introspection into His Reality, a point appeared in the expanse of Supreme Consciousness, *Inni anallahu la ilaha illa ana.*[1] (I am truly God and there is no god besides Me.) This is the stage of *Waḥdat* or *Lāhūt*. When He found His potentialities or *ṣifāt* (attributes), it is the stage called *Jabrūt*. It is as if the seed found its potentialities of trunk, branches, leaves, etc., in itself. The Reality manifested itself as *Nur* (light); and then as *Ser* (cosmic consciousness) which both form 'Ulūhīyyat (divineness); and then as *Rūḥ* (soul) and as *Qalb* (mind or heart) and then as *Qālib* (body) which latter three stages from *Rubūbīyyat* (rulership) and 'Ubūdiyyat (servantship).

8. Materiality begins from *'Arsh* corresponding to the Divine Name, *Al-Muḥit* (the surrounder). It is the result of the conjunction of the attributes of *jalāl* (glory) and *jamāl* (beauty)

Tajalli gāh jalāl wa gāh jamāl ast,
Miyāni ein-o-aan andar kamāl ast.

(*Gulshan-i-Raz*)

"Illuminations are sometimes of glory and sometimes of beauty,
By the conjunction of these two is produced perfection."

In this devolution, the Reality finds Itself at each stage.

Amadan dar zuhur kamal-i-jila
Diydan-i-aan kamal istijla

"Coming unto manifestation is the perfection called *jilā*;
Observance of that manifestation is called *istijlā*."

In descent, consciousness makes channels for itself in the way of faculties and in the form of organs and limbs; the seed,

1. Sura Ta Ha, xxv: 14.

as it were, finds itself as 'I-ness' manifested in trunk, branches, leaves, flowers and fruits and says, 'I am this, I am that'—The branches, leaves, flowers, individually, by a sort of spiritual metamorphosis call out in their turn, 'I,' 'I'.

Jo lantarāniyān hayn, sāri kahāniyān hayn
Khāliq pukārtā hye, khalqat ki payrahan meyn.

"Whatsoever are boastings are all tall talk,
The Creator is calling out in the garb of the 'created'."

They are, as it were, hypnotised into thinking of themselves as so many separate '*dhāts*'—human monads, which may thus be said to evolve out of '*adum* (nothingness); or as Jāmī has put it:

The eyes of the Beauty seeing what was not
Beheld the non-existent as existent. (*Tuḥfatu'l-Asrar*)

This process of devolution thus gives rise to duality and separatedness of objects, *a fortiori* of Subject and Object. "The eternal Absolute Being is continually separating in the double world of Mind and Nature," as Schelling has put it. Each object calls out '*Anā*' '*Anā*' ('I'—'I'), and the source from which it devolved as '*Hū*,' '*Hū*' ('He'—'He.') The devolution continues; the *ṣifāt* (attributes) give rise to *asmā* (the named with attributes); *Asmā-i-Ilāhī* (Divine names) give rise to their counterparts *Asmā-ī-Kiyānī* (mundane names). Thus the *Rubūbīyyat* (rulership) of the former gives rise to the '*Ubūdiyyat* (servantship) of the latter; till *Insān* (man) comes into existence.

Insān (man) is literally *Ayn-sān—One like the eye.* He is the eye of the world, by which God sees His works.

Adum ayina alam aks wa insan,
Chu chashmi aks dar way shakhs pinhan,
Tu chashmi aksi wa ow nur-i didast,
Ba dida didai ra dida dia ast.

(*Gulshan-i-Raz*)

Not-being is the mirror, the world the reflection, and man
Is as the reflected eye of the unseen Person.

You are that reflected eye, and He the light of the eye,
In that eye, His eye sees His own eye.

The eye sees everything but does not see itself. To see itself is now the *Insān*'s bounden duty.

Āsmān bār-i-amanat na tuanad kashid,
Qurra-i-fal bi namai man-i-diwana zadand.

(Hāfiz)

"The heavens could not bear the burden of Trust,
They cast the lot of it on the head of this poor me."

"Whoever understood his *nafs* understood his God," says a Ḥadīth. Form the lowest point, *Insān* has to reach up to the highest. This is *'urūj* (ascension).

In this, his 'I-ness' has to travel back (to continue the above simile) from the flowers, branches and the trunk to the root and there find itself as the tree itself. He then finds his self in the leaves and branches as emanating from the seed of the fruit. If he does not bear this fruit, he is accursed; Christ cursed the fig-tree that bore no fruit (*Matt.* xx: 19). It is really the curse on the man who does not bring forth the fruit of his existence, *viz*, *'irfān* (gnosis). Ḥāfiz has said:

Bar zi hayāth ki khuri wur na mudām ma-i-khum,
Bāda bikhur bi yād-i-wo tāzah bi tāzah nou bi nou.

"How could you eat of the fruit of life, if you do not drink of wine constantly?

Drink of wine to His memory, fresh and fresh, fresh and fresh."

To gain the object of existence, one has to be constantly in *fanā* and to emerge from it, with God's permanence (*baqā*).

The traveller or *sālik* finds his self in *Asmā* (names), *Wāḥdīyyat*, and *Waḥdat*. The first personal pronoun revolves in the second and third personal pronouns; in fact, in all the fourteen pronouns in Arabic. When the *Dhāt* emerges out of *Ghayb*, It calls Itself 'I', when it recedes into *Ghayb*, It remembers Itself as 'He.' When It has its sight on Its collective aspect, It calls Itself 'Thou.'

When *Insān* performs *sulūk* (theopathy) thus and in other ways, he ascends and descends in himself, which is *safar dar watan* (journey in one's native place) ; he travels from *Nāsūt* to *Malakūt*, from *Malakūt* to *Asmā*, and *Asmā* to *Ser* (cosmic consciousness), *i.e.*, the Reality of Humanity—(*wāḥdīyyat*) and stops short here, as it was reserved for the Prophet alone, to travel from *Ser* to *Nūr* (light), which is Supreme Consciousness. This process of gradual elevation is called *Syir-i kabīr*. The grace of God sometimes suddenly uplifts a *sālik* ; and he is taken up to the highest region, without any effort on his part ; and this is called *Syir-i-saghīr* as in the case of *awliyās* (Saints).

When the *sālik* has done his *sulūk*, he attains his '*Urūj* (*m'irāj*) in which he is annihilated in himself along with the knowledge of *fanā*, and becomes permanent (*bāqi*) in God, *i.e.*, becomes eternal with the knowledge of his *baqā* and the *fanā* of his '*ghayr*.' In *fanā*, *sālik* finds *all*, as *ta'iyūnāt* (limitations) and *tajalliyāt* (illuminations) of God ; and himself out of them, and in *baqā* he finds them, as his own.

Ta'iyūnāt are not, however, the '*ghayr*' ('other') of God ; they have no existence other than God's ; since they by themselves have no existence at all. These *ta'iyūnāt* are really demarcations between *shuyūnāt* (potentialities) and *ṣifāt* (attributes), which are therefore really *shuyūnāt* 'whose isolation has grown defined.' Mullā Jāmī refers to this thus :

Habbaza rozi ki pesh az roz-o-shab,
Fārigh az anduh wu āzād az taab,
Muttafiq budeem ba Shāh-i-Wujūd,
Hukm i-ghayriat bi kulli mahv buwad,
Buwad ayān-i-jahān bay chund wa chun
Zi imtyāz-i-ilmi wa ghayri masum,
Nagāhan dar jumbish āmad bahrijud
Jumla ra az khud ta khud zāhir namūd.

"Excellent the time before day and night,
Devoid of sorrow, and free of fatigue,
United were we with the King of Existence,
The question of 'otherness' was null and void.

The 'realities' of the world were without counting and semblance,
Devoid of knowledge of self and 'other'.
Suddenly the ocean of existence broke into waves,
And manifested all in Itself and out of Itself."

This was thus a state in the Timeless and Spaceless aspect of Existence, in which our realities (*a'yān*) had their inner and outer aspects equally balanced in the knowledge of God (*vide* p. 46), like water before its appearance as waves ; and were therefore 'adum (non-existent) and had even no form.

Fa ruwiyā anal arwāha qabal az zuhūr-ī- dunyā fi ilmu Allahuta'āla.[1] (It is related that the souls were in the knowledge of God before the manifestation of the world). When the *shuyūnāt* (the innermost realities of souls) were inclined towards outer expression, *tanazzūlāt* (devolution) took place.

Concerning this original state, the poet 'Urfī has said :

Taqdīr ba yek nāqa nashānid du mahmil,
Salma-i-hudust tu wa Layla-i-qidām ra.

"Taqdir has placed two (well-balanced) litters on one camel ;
The Salmā of thy Transitoriness and the Layla of Eternity."[2]

The *nuzul* (descent) was from *shuyūnāt* (potentialities) to *a'yān* (forms), from *a'yān* to *ṣifāt* (attributes), and from *ṣifāt* to *asmā* (names), culminating in the manifestation of *Insān* (man). The *Insān*, as *sālik*, has now to travel back on the upward arc, and reach his *shān* (potentiality) or at least the *'ayn* from which he had come down.

Kaz ān dar-āmad awwal ham ba dar shud,
Agarchi dar maād az dar ba dar shud.

(*Gulshan-i-Raz*)

1. A *riwāyat* (narration) from sacred authorities, quoted in the *Shar-i-Barzakh* of Abū Sa'īd Salmī, p. 261, translated by Qāzi Sayyid Shāh 'Abdul Ghaffār of Bangalore.

2. Names of two heroines in the romantic literature of the Arabs.

"He returns to the door from which he first came out,
Although in his wanderings, he went from door to door."

These wanderings are in this world. When he performs sulūk (theopathy), he ascends the upward arc. He is a mere *'adum* (nothingness), mere form in God's knowledge—and is no actor—This is the stage of *Fanā fil af'āl* (annihilation in action). He realizes that the real actor is God—This is *baqā* (permanence) in *af'āl*, or *Tauḥīd-i-af'ālī*.

Faāil harkat ast wo taskīn ast,
Wahdahu lā sharīka-la een-ast.
"The actor in motion and quiescence is He.
'He is one and there is none besides Him,'—is the significance of this."

From *af'āl* (action), he ascends to *ṣifāt* and realizes that as *'adum*, he has no *ṣifāt* (attributes)—this is the stage of *Fanā fis ṣifāt* (annihilation in attributes). He then realizes that all *ṣifāt*, that are manifest, are God's *ṣifāt* ; this is the stage of *baqā* (permanence) in *ṣifāt—Tauḥīd-i-ṣifātī*.

Fanā tarkey ṣifāt-i-khish kardan,
Baqā jumla ṣifāt-ash ra shumurdan.
"*Fanā* is the relinquishment of all one's *ṣifāt*,
Baqā is reckoning of all as His *ṣifāt*."

The 'limited' attributes of *sālik* disappear in his sight or knowledge or in both ; and the 'unlimited' attributes of *Dhāt* dawn ; and a state of Wonderment without his Ego being in the background is the result (*vide* p. 131).

When he calls the *ṣifāt* his own, he becomes *banda* (the limited) ; and when he realizes them as God's he becomes *bāqī* (permanent) in God and *fānī* in himself. Shāh Kāmāl, the poet of Cuddapah, has pointed out the relationship between the two thus :

Dhāt-o-ṣifāt meray dhāt-o- ṣifāt uskay,
Banday meyn aur Khuda meyn nisbat isay kahtay hain.
"My *dhāt* and *ṣifāt* are His *dhāt* and *ṣifat*,
This is the relationship between *banda* and Khudā."

That is, when you call the attributes your own, you become *banda* ; otherwise the *ṣifāt* are God's and you are *'adum.* In this *sulūk*, *sālik* progresses upwards to *a'yān* (forms), and from *a'yān* to *shuyūnāt* (aptitudes.) If in this last stage he turns towards the mirror of *Dhāt* he says 'Ana'l-Ḥaqq' (I am God) (*vide* p. 46); as a bubble, aspecting the Ocean says : "I am Ocean" ; this is *Tauḥid-i-dhātī* ; and if he aspects his own reality, which is *'adum*, he says Hua'l-Ḥaqq' (He is God) *i e.*, the bubble aspecting itself says to the Ocean : "It is Ocean."

Shāh Kamāl has versified this idea, in his Dakhanī language, thus :

Shakhs deesay aks meyn yāni jahān beech Rab,
Aks deesay shakhs meyn, Rab meyn jahān yeh ajab,
Shakhs ki bātin su dhāt, aks hi wālā ṣifāt,
Barzakh-i-jami mirat Ahmadi wālā laqab.

"Person is seen in the reflection, that is, the Lord in the world,
Reflection is seen in the Person, that is, the world in the Lord,
Person is the *bāṭin dhāt*, reflection is the exalted attributes,
Ahmad of exalted fame is the *barzakh* between the two mirrors."

The *sālik* does not become the *Dhāt* of God 'he is he' and 'God is God,' (*vide* pp. 124-25). He annihilates himself in some *ṣifut* (attribute) of God, when that unlimited *ṣifut* becomes his instrumentality (as in *Qurb-i-Nawāfil, vide* p. 136), or he becomes an instrument for the expression of that unlimited *ṣifāt* (as in *Qurb-i-Farāyaḍ* —vide p. 135) *e.g.*, in the attribute of *kalām* (speech), *banda* at times speaks by the speech of God, or God at times speaks by the tongue of *banda.* In these conditions, miracles come into display. Whether *banda* becomes *Ḥū Hū* (He—He), as a large number of Ṣūfīs maintain, or *Ka annahu Hu* ('like Him'), his access is only to the stage of ayan (forms); and from *a'yān*, he annihilates himself in *shuyūnāt* (potentialities). The *shān* (potentiality) of Muḥammad (peace

be on him) or the *Ḥaqīqat-i-Muḥammadī* is the collective *shān* (potentiality) of all *shuyūnāt* (potentialities). The *banda*, therefore, annihilates himself in this *shān* and becomes *baqī* (permanent) in it, which is *bāqī* in God : These are the stages of *Fanā-fir-Rasul and Fanā-fillah.*

This is the significance of the injunction *Wabtaghu elihil wasilta.*[1] (Seek means of nearness to Him) ; and this is the way to salvation.

Salvation accrues Eternal Life, which is obtained, when in his *'urūj* (ascension), *banda* aspects the first *tajallī* of God. (*Ḥaqīqat-i-Muḥammadī* and obtains *baqā* (permanence), and not when he is in *fanā* or nirvana.

Jalāluddīn Rūmī says :

Kullu shayin hālikun juz wajhau,[2]
Gar na-ee dar wajh-i-wo hasti majou.

"All things are perishable except His aspect,
If you are not in His aspect, do not seek Existence."

The poet Qudsī addresses the Prophet (peace be on him) thus :

Mā hamān tishna laba neym wa tu āb-i-hayat,
Lutf furma ki zi had mi guzarad tishna labi.

"We are parched lips, and Thou art the fountain of life.
Show mercy, as thirst is exceeding its limits."

Islam holds out the prospect of Eternal Life in paradise, through salvation worked out in this way, which is *Syir-i-kabīr* (*vide* pp. 127, 134-35), as opposed to *Syir-i-saghīr*, which is salvation by grace, in which the grace of God suddenly uplifts the *banda*, without any effort on his part, to the highest plane, in which he aspects *Haqīqat-i-Muḥammadī*, and becomes *Fanā-fir-Rasūl* and *bāqī-billah.*

Wujuhun yau-maizin nāziratun, ilā Rabbīha nāzira.[3]

"Some faces on that day will be bright,
Looking to their Lord."

1. Sura Māida, V : 38.
2. Sura Qasas, XXVIII : 88.
3. Sura Qiyamah, LXXV : 22 - 23.

The wages of sin is said to be death.[1]

Sin is nothing else than *shirk* (*vide* p. 115). A *mushrik* (polytheist) is blind both here and in the hereafter.

Man kāna fi hāzihi a'mā fa-hua fil-ākhirati ā'mā wa azallu sabīla.[2]

"Whoever is blind here, will be blind in the hereafter and more erring from the way."

The death which is the wages of sin does not wholly refer to physical death. It includes the blindness caused by *shirk*, that will stand in the way of progress on the upward are of the journey, and darken the path of the *Mushrik*.[3] Eternal life (*baqā*) was also preached by Christ as the goal of wordly existence, and not mere *fanā* which is a stepping stone to *baqā*. Note the questioning of the young man and Christ's reply to him,[4] which was, in the first place "if thou wilt enter into life, keep the commandments," and then when this was attended to, "go and sell that thou hast and give to the poor." First it is the command to observe *sharī'at*, and then to give up the desires of the world, which are cherished and fostered for the sake of the world *per se*. A Musalman has to follow the same course. In his case, the author of *Gulshan-i-Rāz* says :

Sharī'at ra shaar-i-khish sāzad,
Tarīqat ra wisar-i-khish sāzad,
Haqīqat khud maqām-i-dhāti wu dan
Buad dāyam miyān-i-kufr wa eman.

"He makes the law his upper garment,
He makes the mystic path his inner garment,
But know the Reality is the station of his *dhāt*,
He constantly equipoises infidelity and faith."

Apologists for Islam trace the *raison de etre* of *sharī'at* to utilitarianism. There is this much to be said in favour of it :

1. Romans, VI : 23.
2. Sura Bani Israel, XVII : 72.
3. *Sharhi Muwafiq*, p. 83.
4. Matthew, XIX : 16 - 23.

utilitarianism is the result of *sharī'at*, as the work of God must agree with His word or will, as Sir Sayyid Ahmed Khan expiated upon; it is not the primary factor in the creation of *sharī'at*. No theory of morals whether it be of utilitarianism, hedonism, altruism, or 'virtue for virtue's sake' is solely to be applied to a law promulgated under *waḥy* (revelation). Gazūr-i-Ilāhī says that *sharī'at* consists in adjustment with the kaleidoscopic manifestations of *ṣifat*—seeking protection in *jamāl* and fleeing from *jalāl*—adjusting one's self (or the world) with the manifestations of *ṣifat* brought under the name, *Al-Ḥakīm* (The Wise).

Tajallī gāh jalāl wa gāh jamāl ast,
Miyāni een wa ān andar kamāl ast.

"Epiphanies are now of glory, now of beauty,
Perfection lies in the adjustment of these two."

Bi-shara zan sabab taklīf kardand,
Ki az dhāti khudāsh ta'rīf kardand.

"In sharī'at, there is the restraint of law;
Because He has defined his own attributes therein."

Sharī'at, therefore, is not based on any ulterior motive, but on the will of God (*vide* p. 136). Sālik begins with *sharī'at*, and imitates the beautiful character (*aswa-i-hasana*) of the Prophet (peace be on him) *i.e.*, aspects the Prophet in the initial stages of *alam-i-nasūt* which enables him in the higher reaches of his journey, to aspect *Ḥaqīqat-i-Muḥammadī* and become *fānī* (annihilated) in it. This is the spiritual following of the *sharī'at*. This is quaffing out of Muḥammad's cup, as Gazūr has put it. When, however, loyalty to the spirit is ignored or neglected, the following of *sharī'at* becomes mechanical, of which Jalāluddīn Rūmi has said:

Mā zi Qurān maghz ra bar dāshtīm,
Ustakhan pesh-i-sagān andakhtīm.

"We have picked up marrow from the Quran,
And thrown the bones to the dogs."

To keep clear of mechanical following of *sharī'at*, the *sālik*

has recourse to *dhikr* (vociferous or silent) and *shaghal* (practice), and *fikr* (contemplation)—*Dhikr* is distinctly enjoined in the Quran in several places :

The author of *Manlagan*, Maulānā Bahrī, has therefore said :

Jitney hayn sab adhkār aur ashghāl,
Ek bāhnd pathar talāu meyn dāl.

"Tie up all *adhkār* and *ashghāl* with a stone,
And throw them 'deeper than the plummet ever sounded.'

Fikr, however, itself is not free from imperceptible ripples of disturbances, which are called *khwāṭir* (affectations of the heart), which are caused by the "slinking devil whispering into the hearts of men" *Yu was-wisu fi sudūr-innās.*[1]

They come into the mind by inspiration and not through the avenues of the senses. They come in, direct from *Ālam-i-malakūt* (*Mithāl*-world) through the hole of the heart (the mind's eye) and not by means of the faculty of imagination as in a dream, or without it as in after-death.

After the *sālik* has reached the stage of *fanā-fidh-Dhāt,* he becomes *majdhub* (absorbed in God or maniac in the love of God). If he reverts from this state to reclaim humanity, he is called a prophet, and as such, says '*Hua'l-Haqq*' (He is God); and when being *fānī* in himself and *bāqī* in God, he aspects *Dhāt* directly, he gives out '*Ana'l-Ḥaqq.*'

Jalāluddīn Rūmī has expressed this thus, in his Mathnawī, in the case of Noah :

Nūh guft ay sarkashān mon mon nayam,
Mon zi jan murdam ba jana mi ziyam,
Chun bi murdam az hawasi bul bashar,
Haqq marā shud sam wu idrāk wu basar;
Chun ki mon mon neestum aein dam zi-ust
Har ki dam zad pish-i-wu ān kāfir ust.

1. Sura Nas, CXIV : 5.

"Noah said: 'O unbelievers I am not I,
I am dead and God is alive.'
When the 'I' is dead in the senses of man,
The speaker, the hearer, and the understander, is God.
When the 'I' is not 'I', then the 'I' is the breath of God.
To challenge Him is a mistake."

In the case of Enoch it is said that he "walked with God, and he was not for God took him,"[1] *i.e.*, Enoch performed *sulūk* and he became *fānī* (annihilated) in God, for God made him *bāqī* (permanent) in Himself. The book of the 'Secrets of Enoch' describes how he was conducted by angels through the seven heavens,[2] *i.e.*, he passed through the stages of the seven *ṣifāt*, as Farīd-ud-dīn 'Aṭṭār would put it (*vide* pp. 28-29), before he got into the state of *fanā*. "He walked with God, because he was His friend, and liked His company because he was going in the same direction as God. We walk with God, when He is in all our thoughts; with the godly man everything has a connexion with God and must be ruled by that connexion."[3]

In the case of Moses, it was "that his writing was the writing of God,"[4] *i.e.*, when he wrote he was in self-annihilation (*fanā*) and in God's permanence (*baqā*).

Isaiah in his state of *fanā* and *baqā* addressed the Israelites in direct form, "Hearken unto Me, O Jacob, and Israel my beloved, I am He, I am the First and I am the last."[5]

Christ said: "I am the way, the truth, and the life."[6]
"He that hath seen me hath seen God."[7]

Muḥammad: *Anā Aḥmadun bilā mīm.*
"I am Aḥmad without the letter *mīm*" *i.e.*, I am *Aḥad.*

"The Mīm," says Al-Lahijī, "connotes the forty grades of

1. Gen. V: 24.
2. Cannon Sell's *Apocalypses*, p. 74.
3. Cannon Sell's *Book of Genesis*, p. 24.
4. Exodus XXXII: 16.
5. Isaiah XLVIII: 12.
6. St. John XIV: 6.
7. St. John XIV: 9.

emanations from the Universal Reason through the successive *asmā* down to man." In the calculation of *Abjad* (chronogram), it stands for forty.

Anā 'Arabun bilā 'ayn. (I am Arab without the letter *'Ayn*), *i.e.*, I am *Rabb.*

Man ranī faqad rā'ul-Ḥaqq. (He who has seen me has seen God.)

Innal-ladhīna yubāyiūnaka innamā yubāyū-nallāhā, yadulāhi fowqā aydihim.[1]

"Surely those who swear allegiance to you, do but swear allegiance to God ; the hand of God is above their hands."

This refers to the *bay'at* at *Ḥudaibiyya.* When this *bay'at* was performed, the hand of the Prophet was above the hands of those who swore allegiance. This is referred to, as the hand of God being above their hands.

Mā ramayata iz ramayta walā-kinnallāh ramā.[2]

"When thou didst throw a handful of pebbles it was not thou that didst throw it but it was God."

Jāal Haqqu wa zahaqal-baṭil innal-bātila kāna zahūqa.[3]

"The Truth has come, and the untruth vanished, really untruth is a vanishing (thing)."

Maulwī Muḥammad 'Ali in his note (No. 1461) to this verse in the Holy Quran says: "That the coming of the Prophet is spoken of as the coming of Truth in reference to the prophecy in John XVI: 13 as to the coming of the spirit of truth. No one appeared in the world after Jesus Christ answering to this description except the Holy Prophet Muḥammad."

In the *Kalima*,—"There is no god but God, Muḥammad is the messenger of God," there is no conjunction 'and' between the two statements showing that the one statement flows out of the other, being expressive of the first manifestation of God—

1. Sura Fath, XLVIII : 10.
2. Sura Anfal, VIII : 17.
3. Sura Bani Israel, XVII : 81.

manifestation of self to self:

Nūrun ala nūrin yahdīllāhu li-nūrihi man·yashāu.[1]

"Light upon light, God guides to His light whom He pleases."

The *Nur-i-Muḥammadī* is the reflex of the light of God on Itself or the upheavel of the Ocean on Itself displaying the first billow to Itself and is the first *bāṭinī* manifestation, *i e.*, the manifestation of *Dhāt* to *Dhāt*, in which the 'I-ness' or light appeared.

The Quran has in several places,[2] brought the name of the Prophet after God, showing that the Reality of Muḥammad is the first manifestation, but the word 'and' has come in showing *Ghayriat I'tibārī* (Hypostatical differentiation). The *Nūr-i-Muḥammadī* has its eye on the corporal body of the Prophet, while differentiated souls have their sights on separated bodies.

'Alī: *Mā rāyatu shayan illā raytullah.* "I do not see anything but God."

Anā nuqtatu ba-i-bismillah anā qalmun wa ana Lauhun Mahfūz anā Arshun wa anā Kursīun wa anā samawāt.

"I am the point of the letter *ba* of *Bismillah.* I am the Pen and I am the Preserved Tablet. I am the *'Arsh* (throne), and I am the *Kursī*, and I am the Firmaments."

Ḥazrat Ghauth: "God is His own worshipper and worshipped."

Junayd: *Laysā jubbatim siwallah.* "Who is there in my garment except God?"

Anā aqwulu wa anā asmā bal fi darrain ghayri.

"I am the talker and I am the listener, and who is the 'other' in both the worlds."

Bāyazīd: *Subhāni mā azama shāni*—"Holy am I, how great is my glory."

1. Sura Nur, XXIV: 35.

2. LXIV: 12; VIII: 1, 13, 20; XXXIII: 22, 36, 57, 71; XXIV: 51, 52; XLVIII: 17, 9; XLIX: 1, 14; IV: 69; XXIV: 47, 50; IX: 63.

M'arūf Karkhī : *Anā rabbakum fā-buduni*—"I am your Lord, obey me."

Mansūr Ḥallāj : *Ana'l-Ḥaqq*—"I am the Truth."

Buddha Gautama was, however, only in the stage of *fanā*; for his Nirvana simply means in Sanskrit "blowing out as of a candle," like *Patanjali's* burning away of the desires (tapas). He has not talked of having attained *baqā*. Indeed, "the Hinayana (the little path) school of Buddhism does not even preach the belief in personal immortality, But it is only that the deeds of a man survive his physical existence and determine the fate of those who follow him."

In all objects, there is a display of some one divine attribute or other. In *Insān-i-Kāmil* (perfect man), all attributes are well balanced :

Zamāni Khwaja waqti-istawa bood,
Ki az her zil wa zulmāt mustafā bood.

(*Gulshan-i-Rāz*).

"The time of the Master is the meridian time,
For he is purified from all shadow of darkness."

To such an one, the Christians have given the appellation of "Son of God," according to the phraseology then in vogue amongst the Greeks.[1]

But such an one is not oblivious to his servantship. In the Acts, St. Peter has called Christ (peace be on him), a servant of God in four places.

Muḥammad (peace be on him) emphatically called himself *'abd* (servant) ; as he was at the last point of devolution, in which *'Abdīyyat* (servantship) overshadowed *Rubūbīyyat* ; and he had thus well balanced the two conditions in himself.

When he was the last point in the lowest end, he mounted up the upward arc, (*i.e.*) performed *sulūk* and came down the arc again with experiences, and found himself in the *maqāms* (stations) of all the Prophets; as Shaykh-i-Akbar has explained in his

1. Picton's, *Mystery of Matter*, p. 286.

Fuṣuṣ-al-Ḥikam. He is thus the *khātim* (the seal) and his Quran (what he read out to the world), a source of purely spiritual elevation.

Wa nunāzzilu min-al-Qurāni mā-huā shifaun wa rahmat-an-lil-mūminin.[1]

"And We reveal of the Quran that which is a healing and a mercy to the believers."

Each prophet had his special *maqām* and was perfect in it for the time being, as Noah was, who was said to be "perfect in his generation" (*Gen.* vii : I) ; the Prophet of Islam is the perfect man of all generations, as he was pronounced to be blessing to all generations. "We have not sent thee except as a blessing to the worlds." *Mā arsalnāka illā rahmat-an-lil-'ālamīn.*[2]

Nāmi Ahmad nāmi jumla anbiyā'st
Chun ki sad āmad nawad ham peshi ma'st

"The name Aḥmad contains all the prophets within it,
Just like 100, which contains all the previous figures."

K. K.

1. Sura Bani Israel, XVII : 82.
2. Sura Anbiya, XXI : 107.

CHAPTER I

Oneness (Āḥdīyyat)

1. The reality of each word is *Alif*, the reality of *alif* is point, the reality of point is the reality of ink. The reality of ink is smoke, the reality of smoke is the grain sesamen, and the reality of sesamen is the elements and the reality of elements is the Light of God.

Siyahi gar bi dani nuri-dhat ast
Bitariki darun abi-hayat ast

Darkness is the Light of *Dhāt*, in darkness is the water of Life,
If you keep your sight on ink, the letters disappear, and if you keep your sight on letters the ink disappears.

2. *Dhāt* is apparent with Its two perfections, i. e., *Dhāt* is manifest in you with Its *Jamāl* (beauty) and *Jalāl* (glory). If It does not manifest Itself in you, where else would It manifest Itself?

The Maulana says:

Gar tajjalli-i khas khahi surat-i insan bibien,
Dhati Haqq ra ashkara andaroun khandan bibien.

If you wish for His own epiphany look at the face of man.
Look there at the *Dhāt* of God—plainly in smiles.

3. The *Dhāt* in the stage of *ghayb* was not aware of anything, who then is the Creator? Whatever is manifest is from *Ṣifāt*. Existence became aware from the effect of the attribute of Life. Knowledge became Kinetic from the attribute of knowing, and so on with the rest of the Seven Attributes. Whatever of good and evil exists, is the effect of *Ṣifāt* and not of *Dhāt*; how did the world come into existence from *Ṣifāt*? The potentialities of *Ṣifāt* wanted to find expression, e.g., the potentialities

of Existence found a form for expression and became Life, the potentialities of Will became Desire, and of Power became Energy, and so on. Wherever you find life, it is the effect of Existence; wherever you find intellect, it is the effect of Knowledge and so on. Existence obtained the form of life; knowledge obtained the form of intellect; will, of mind; power, of brain; hearing, of ear; sight, of eye; speech of tongue.

4. Every object is the form of an Attribute; the whole Cosmos consists of forms of Attributes. The difference and variations in forms are owing to differences and variations in Attributes.

5. Both the Necessary Existence and *A'yān* are hidden in *ghayb*, what is apparent is the manifestation of *Dhāt-i-Muṭlaq* in the form of *A'yān*. Both this *Dhāt-i-Muṭlaq* and *A'yān* are hidden—whatever is manifest are epiphanies and similitudes. The *Sālik* sees neither Existence nor *A'yān* but only their effects.

6. The stage of unawareness of God is the stage in which He has no connection even with His own *Dhāt*. In this stage of *Ghayb-i Muṭlaq*, He is unaware of His own *Dhāt*.

7. Love is the secret of *Dhāt*. It is *Dhāt* in essence. It is not revealed to anybody even out of the Prophets and *Awliyā*—the most perfect knowledge of it is bewilderment. It is contained neither in Knowledge nor in Revelation—it cannot be brought within the sphere of Beauty. Whatever the lovers and gnostics give of it as their gnosticism is neither more nor less than epiphanies and similitudes. The Absolute cannot be brought within epiphanies and similitudes; one who sees the reflection of the sun in water cannot be said to have seen the sun—

Mā 'arafnāka ḥaqqa mā'rifatika, "I have not known Thee to the extent to which I ought to have known Thee," said the Prophet (peace be on him). The knowledge of His Self is with His Self and with none else—*Lā yarif Allāhū ghayir-ullāh*.

8. The stage in which the Truth was not manifest to itself is called *Ghayb-ul-Ghayb*, *Man-qatu'l-isharāt*, etc. The stage in which it is manifest to Itself, is called *Aḥdiyyat* the First Limitation, the Reality of Muḥammad, etc., the stage in which It is

manifest to Self and to the 'Other' in detail is called the Second Limitation; the one in which It is manifest to Self and 'the Other' in detail in knowledge is the Reality of Humanity—the Holy Breath. The stages in which It is so manifest in detail outwardly, are the *'Ālam-i-Arwāh*, *'Ālam-i-Mithāl* and *'Ālam-i-Ajsām* —and they form "the created".

9. When Existence was by itself, it was present only to itself and It could observe only Itself. There was nothing absent to it. It was knowledge which was not opposed to ignorance. It was conscious of its own 'I-ness' which was eternal. Doubt in Its own existence was impossible. It was perfection itself. Imperfection attached only to form. It was eternal and changeless, and ever present. Temporality and change-fulness and disappearance attached to form.

The *Hū* (He), who was in absence to Itself became the 'I', present Itself. Hence the sect of Shuttaris dispense with negation and adhere to affirmation. It is waste of time in *Marāqaba* (meditation) to attend to negation, for it is negativing a nonentity—it is like reviving a dead horse in imagination and whipping it.

Dar mashrab-i-Shuttar na bashad Fana,
Nist ba juz maa-ny-i inni Ana.

In the religion of Shuttar, there is no self-effacement,
There is nothing in it except 'I am I'.

10. The *Dhāt* is absolute, it is not confined to any form—for it has no form. If it has a form, it is *absolute* form, (as Shaykh i-Akbar Muḥiyyuddīn Ibni 'Ali'ul 'Arabī has said) on which all limited forms depend—*Khalaqal insāna 'alā ṣūrat-ir-Raḥmān*. He created man in the form (image) of Raḥmān. Wood has a form of itself; other forms are taken out of it. But these forms have nothing to do with the form of wood in absolute. When, however, He wishes, He takes a form in epiphanies *Rā'yatu rabbī 'alā ṣūrat-i-amardin khaṭaṭ*, "I saw my Rab in the form of a beardless youth," said the Prophet (peace be on him). This is Similitude which if it were not, people would have gone astray—it is not however the absolute that is seen in Similitude.

11. The idea of existence of '*shay*' (thing) is prior to the idea of the '*shay*' itself. If *shay* is not in existence, then it becomes '*adum*' (nothingness). A non-existent cannot be prior to the existent. This is a first principle (*ma'qūl-i-awwal*). When you say Zayd is standing, the idea of the personality of Zayd is prior to that of standing. Excepting existence, all other attributes of God come after His *Dhāt*—Thus existence itself is *Dhāt*. The *Mutakallimīn* (scholastics), however, hold that the Reality or *Dhāt* is prior to existence.

12. The most manifest of existence is the existence of God. The existence of things is by the light of God. When you observe, you first perceive the light of God, and then the existence of figures, which manifest by this light. When you make models in sugar or wax, your first perception is of sugar or wax, and then of the models, the shapes of which are imaginary things and have no existence in externality. They exist only in imagination, and externally they are only sugar or wax. No form attaches to sugar or wax. When you break that model, nothing remains that is not destroyed. Thus the shape is neither attached to nor detached from sugar and wax; it has no dimensions for which two separate things are required. Form or shape is '*adum*' and sugar and wax are external existences. Thus existence and the attributes of God are alone manifest. If you look to yourself and objects, you will observe the existence of God. When you look at words, the ink is perceptible to you and not the words. The perception of yourself is the perception of God. '*Man 'arafa nafsahū faqad 'arafa Rabbahū.*' 'He who understood his *nafs* understood his God' is the mystery of this process.

The perception of God's existence is prior to the perception of your *nafs*. '*Wallahu ghālibun alā amrihi*',[1] God overwhelms His '*amr*' or command. If you perceive your *nafs* first, you may forget the perception of *Ḥaqq*.

For the perception of your *nafs* is the perception of your *nafs* itself, which is a vacuity; and the perception of *Ḥaqq* is

1. Sura Yūsuf, XII : 21.

the perception of His existence.[1]

13. '*Ser*' is Haqīqat-i-Muḥammadi (Reality of Muḥammad) above which, there is the Unlimited. 'I' is the indication towards that Unlimited.

14. In the stage of *Ghayb-i-Hūyūyat* (the Unseen He-ness) or *Mujhūlu'n-Nat* (the unknown), the *Dhāt* shows no aptitude for attributes. Here It cannot be pointed out as anything (It is *Manqatu'l-ishārāt*). It has no attributes, *a fortiori* no action. Then from what did the world come into manifestation ? Attributes have manifested the world and not the *Dhāt*. The life of the world is the effect (*athar*) of the attribute of life ; knowledge manifesting in the world is the effect of the attribute of the knowledge of *Dhāt*. Similarly will, power, sight, speech etc., are the effects of the active attributes. Hence good and evil are from Attributes and not from *Dhāt*. Existence took the shape of life ; Will of desire ; knowledge of intellect and so on ; and then these manifested themselves through organs. Will took the shape of heart, power of brain, hearing of ear, seeing of eye, speech of tongue. Every atom is the form of an attribute. Knowledge and will took the shape of the world in *Waḥdat*. The wolrd is the manifestation of attributes, and more definitely is a form of the attributes. Every attribute has appeared in a form, and the similarities and variations in forms are owing to the similarities and variations in attributes.

15. If the unlimited *Dhāt* has knowledge of Its unlimitedness, then the *Dhāt* becomes limited by knowledge ; if It has no such knowledge, then Its knowledge becomes defective. If the 'known' is unlimited, then how could knowledge surround it ? The answer is : the Absolute *Dhāt* has absolute knowledge in this stage, in which Its connection wtih such knowledge is also absolute and knows Itself as absolute. Limitation does not find a shape here. The Absolute *Dhāt* is limited by absolute know-

1. This is like Sankara's theory of Sānkhya : '*Tut twam asi*,' 'That thou art.' The existence of 'That' is posited first, and 'Thou' is identified with it afterwards.

ledge in the stage called *Mujhūlu'n-Nat.*[1]

There is no scope for the knower and the known in that stage. When it descended from that stage, then the form of the known appeared and that was the first limitation. Thus in the stage of Absolutism, knowledge and other attributes disappear in the *Dhāt*, and *Dhāt* is not limited by knowledge. In this stage it is *Bāṭin* to Itself.

The fact is that there is the *Zāhir* (external) and there is the *Bāṭin* (internal), i.e., the Limited and the Absolute. The one must not be confused with the other. The Limited has knowledge of its Limitedness ; and the Unlimited has its knowledge of Unlimitedness. The sea-going drop is aware of its 'dropness' and also of 'ocean-ness' ; the one kind of knowledge does not conflict with the other. It is aware of the 'littleness' of its finality and of the infinitude of its Infinity. When *Dhāt* and knowledge are one, there is no 'surrounder' and 'surrounded' which imply 'Otherness'. Here *Dhāt* and *Ṣifāt* are one.

16. The reality of *shay* (thing) is free from attributes and is beyond description, e.g., pain is what it is, it is beyond description. No body can describe it in words and sounds, and make another realize its reality. It is only one who feels it, that realizes it ; and when it passes its limit, it ends in death ; and hence it does not come within the ken of knowledge and reason and *kashf*. Sayyid Muḥammad Gaysūdrāz (the Awliyā of Gulbarga) said : "If you kill a fowl and bury it in the earth, all the Awliyā and Prophets joined together, with all their *Kashf* will not be able to tell what its reality was, when it was." Fowl is a dimensional object, you cannot understand even the reality of a microscopic grain of sand. The reason is that the reality of it is Absolute *Dhāt* and Absolute Existence, which are beyond the ken of knowledge and *Kashf*. It is the unknown and unknowable, which the *Dhāt* is when *Ṣifāt* are dropped out of view. The attributes alone are known. Zayd has the attributes of 'living,' 'willing,' 'powerful,' 'seeing,' 'speaking,' 'hearing' etc. If he drops these attributes, he does not know what he is.

1. Note the "unknown and unknowable" of Herbert Spencer.

If he remains in this search for a long time, he becomes demented. If in this dementia, he understands anything, he only understands that he does not understand. Hence an attempt to understand the reality of *Dhat* is forbidden.

Wa yuhazziru kum-ullahu nafsahū[1]

And He makes you cautious of Himself.

Knowledge itself is in wonderment at His Reality ; for it dissolves itself in It. In the stage of *Dhāt*, knowledge becomes Its Reality itself ; and unless and until there is differentiation from it, it cannot know the *Dhāt*. It is not therefore a defect in knowledge that it does not comprehend *Dhāt*, When knowledge is in annihilation, its search also is in annihilation ; it has no effect. Here finding is no finding ; the acme of one's knowledge of Him is non-knowledge (ignorance) and wonderment.

Dhun-nūn-i-Miṣrī has said, *Al-'ilmu fī dhāt Illāhī jehlun.* Knowledge in God's *Dhāt* is ignorance. No prophet or *Walī* has ever reached or will ever reach that point. The Prophet has said :

Mā arafnaka ḥaqqa mārifatika

"I have not known Thee to the extent that Thy knowledge demands." No sight has ever seen the *tajallī* of *Dhat* ; if ever it has reached this *tajallī*, it itself was extinct or annihilated ; for the *tajallī* of *Dhat* dissolves all mirrors of manifestations, with which the Prophet and *Awliyā* are connected, the prophet being the first manifestation and *Walī* the second. The second stage of manifestation dissolves in the first ; and then the first stage dissolves and both merge into the Unlimited. The *tajallī* of Attributes thus dissolves in that of *Dhāt* and the Absolute alone remains ; He has no Second and the doors of His private chambers are shut up against all outsiders. One who passes from self and becomes selfless finds admission therein.[2]

1. Sura Āl-i-Imrān, III : 30.

2. The reality of each and every sensed and unsensed object is *Dhāt-i-Bahat* (Pure *Dhāt*) : the appearances are sensed and not the *Dhat* ; the appearances are unlimited in number and one *Dhat* alone is manifest in them alike. This is the Oneness of God as taught in Islam. Sankara in his Sānhkya philosophy called it *Adwaitism*—(not-two-ism). He was apparen-

17. *Innahū bi-kullī shayin muḥīt*,[1] "Truly God surrounds everything." This surrounding is in the sense of water surrounding waves, snow, dew, hail etc.

18. By *Hū* is meant Absolute *Dhāt*, i.e., without consideration of *ṣifāt*. The name Allah indicates *Dhāt* with all His *Ṣifāt* ; *Aḥad* is the stage in which all indications are cut off (*At-Tauḥīdu isqatu'l isharat*), i.e , you cannot use the words 'this', 'that' to Him. *Wāḥid* is the stage, in which there is merely an affirmation of His Existence.

19. God is with His unlimited and infinite attributes, of which we have no conception; i.e , He is without the limited attributes such as we give to Him (*'Ammā yasifūn*).[2]

According to a hadith, "O Lord, you are the First without anything being before you ; you are the Last, without anything being after you ; you are the Apparent, without anything being above you, you are the Hidden, without anything being below you", *Allahumma anta awwalu laisa qablika shayin, wa anta akhiru laisa badika shayin, wa anta zahiru laisa fouqika, shayin, wa anta batinu laisa dunika shayin.* There is no existence of '*ghayr*' ; the existence of '*ghayr*' is possible only when God's existence could be demarcated.

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tly afraid that if he applied the word *One*, it might be in contradistinction to two or more numbers, and where are these numbers to call God One ? There is Absolute *Dhāt* manifest in each object, people might call each object a separate *Dhāt* and multiply the number of Gods. Islam says there is the same *Dhāt* manifest alike in a grain of sand as in a mountain :

Ay rūp teyra ratī ratī hay
Parbat parbat patī patī hay (*Mon-la-gun*)

O Thou, thy form is alike in atoms
As in mountains and leaves.

Thus is His Oneness not opposed to two-ness. When the Prophet called the Quraishites together and asked them to say *Lā illahā ilallāh*— There is no god but God, they were taken aback saying :

Kayfa zas ul kalq illāhun Wāḥid,
"Ajalal alihata ilāhan wāḥid
Inna hadha al shayun ujjab." (Quran, XXXVIII : 5)

How could one God contain the world. "Has he (the Prophet) turned all gods into One God." They could not understand that every separate object is a manifestation of the same *Dhāt-i-Bahat.*

1. Ha Mim, XLI : 54. Sura An'ām, VI : 100.

20. *Ism* (Name) is not a mere word—it is the *Dhāt* of the named in conjunction with *ṣifāt*.

21. *Dhāt* and *ṣifāt* are one so far as existence is concerned ; and different so far as cognition is concerned, like musk and its flavour which are one in existence. The differentiation lies in appreciation. There is thus real identity and suppositional diversity in *Dhāt*. If they are different as maintained by exoterics, they would have an ulterior basis *ad infinitum*, which is an absurdity.

Knowledge is what encircles a definite object, it cannot encircle an unlimited object. Thus in absolutism, God is cognizant of Himself, the knower and the known are Himself.

22. Of the three dimensions of a solid (*'Ab'adī thulātha*), ignore depth and you have length and breadth which is called surface (like shadow, and reflection in mirror) ; ignore breadth and you have length (like the edge of a sheet of paper) ; ignore length and you have the source of the length. This attenuated form is called a point or an atom which is the reality of all bodies. It is *Mālūm-i-Mā'dūm* (the known non-existent). It is known in imagination but is non-existent in space. This point has two aspects, one towards itself which is called *Mumtanu'l-Wujūd* (Negative Existence), another towards the existence of solid which is called *Mumkinu'l-Wujūd* (Possible Existence) and even *Wājibu'l-Wujūd* (Necessary Existence) ; whose '*ghayr*' is impossible.

23. The *Dhāt* is free and pure even from *Ulūhīyyat*, and *Rubūbīyyat*, *i.e.*, from being 'creator' and 'created,' which have their source in *asmā* (names). God is independent of even these : *Fa-innallāha ghaniyun anil-a'lamīn.*[1] It has two aspects *Tanzīh* (Nirguna) and *Tashbīh* (Saguna). *Asmā-i salbī* are those names which are not dependent on other names, like *Qawī* (powerful), *Ghanī* (independent) ; *Asmā-i-thubutī* are dependent on other names like *Razzāq* (the provider), *Khāliq* (the creator), *Ghaffar* (the forgiver).

1. Sura Āl-i-Imran, III : 97.

24. *Barzakh* is a partition between two states or things; *Waḥdat* is *Barzakh* between *Āḥdīyyat* and *Wāhidīyyat*; *Wāhidīyyat* between necessary and possible existences.

25. *Tai'yyun* is the limitation of a *shay* (object) by an estimated quantitativeness, whether in knowledge or outside in manifestation. God was limited by the cognition, that His Existence was without limitation, and that whatever was within limitation was manifestation. His Absolute Existence is thus existence in knowledge and not existence outside in manifestation. When these limitations disappear, it is Absolute, and without estimate.

26. The *Dhāt* in respect of its first limitation is styled 'I' (*Bī sharṭ-i-lā shay*):

Ḥaqīqat kaz tai'yyun shud mu'iyyan
Tu wu ra dar ibarat guftaī man.

(*Gulshan-i-Raz*)

The Truth got limited in limitation,
Which in speaking you style 'I'

When it is manifest in several limited forms, it is styled 'Thou' (*Bī sharṭ-i-shay*). When it is outside limitations and understanding, it becomes He or *Hū* (*Lā bī sharṭ-i-shay*). The appellation *Lā Hū* is also given, when no mention could be made of the *Dhat* (*Lā Bī sharṭ-i-shay*); in which the pronoun "He" even is inapplicable. When there is no knowledge of itself to *Dhāt*, it is *Majhūl-u'n-Nat*, as Junayd put it. Thus He is both qualityless and qualityed. He is qualityed in qualitylessness, and qualityless in qualityedness. He is both present and absent, both One and Many. He thus joins in Himself contraries and contradictories.

Thus His names are *Al-Qābis* (the contractor) and *Al-Bāsiṭ* (the Expander), *Al-Muiz* (the Honourer) and *Al-Mudhil* (the Degrader, etc). This contradictoriness does not militate against His Oneness; these *asmā* merge in His Oneness and become One. Two here become One. He is the First; and in that very aspect, and not in any other He is the Last. His First is His Last, and His Last is His First. His Apparent

(*ẓāhir*) becomes His Hidden (*baṭin*) and vice versa. *Ṣifāt* in respect of Oneness of *Dhāt* are merged in one another ; and in respect of manyness, are conflicting and contrary. Such contrariness and contradictoriness are not real ; otherwise they would vitiate the *Dhāt* ; they are only suppositional. They are appearances. This world therefore *appears* and *is not*. The conflict therefore is in appearances and not in being. Ghazzālī says that Prophets came to proclaim *Tauḥīd* and to draw away people from *shirk* and *kufr*, to uplift the sight of men from contraries to *Tauḥīd*. Therefore always observe that *Ṣifāt* are absorbed in the Oneness of *Dhāt*, and be free from *Shirk-i-jalī* (open *shirk*) and *Shirk-i-khafī* (hidden *shirk*) ; and find out the one without its all-ness.

27. *Ism* is not a mere word that indicates the *dhat* of the "named", but it is attribution of *dhāt* with an attribute in existence, like '*Alīm* (knower) or with an attribute not in existence like *Quddūs* (Pure).

Rasm is the description of manifested things in regard to multiplicity.

Nāt is the attribution of *dhāt* with a quality found everywhere like existence.

28. The Reality of God is His existence which is really His *Dhāt*. The Absolute Existence has no form, no shape, no limitation, neither beginning nor end ; and in spite of this, He has manifested Himself in different shapes without any change in His *Dhāt*. It is like a person surrounded by mirrors of different sizes, makes, and colours appearing in the mirrors, according to the requirements of the mirrors, without any change in his own personality.

Al'ana kama kāna—"He is as He was".

29. The word *Hu* (He) is for "one who is hidden ;" God is hidden from all perceptive faculties in respect of His *Dhāt*. He is here called *Majhūlu'n-Nāt* (the undefinable).

30. *Tashbīh* is the manifestation of God in limitation ; *Tanziḥ* is His absolutism from the same. He is in *Tashbīh* in

the midst of *Tanzih* and vice versa. In all revealed books, He is therefore spoken of in terms both of *Tanzīh* and *Tashbīh*. *Laisa kamithlihi shayun wa hua-samiul-basir*.[1] "He is not like the pattern of anything, and He is the hearer and seer"—is an illustration of this statement.

1. Sura Shurā, XLII : 11.

CHAPTER II

The Necessary Existence (*Wājibu'l-Wujūd*)

1. God's unmanifested aspect is *Jalāl* and manifested is *Jamāl*. It is the stage of perfection of the soul for the *Sālik* to be between these two aspects.

Tajallī gāh jalāl wa gah jamāl ast,
Miyān-i-ein wa aan budan kamāl ast.

2. '*Ghayr*' (The 'other' or 'foreigner') is a misnomer, for it has no existence, this is why the Shuttaris believe in one 'I-ness.' *Tauḥīd* is understanding one, saying one, seeing one, and being one. "I am one and no partner with me," *Wāhdi lā sharīka lī*. Except the fancy of servantship (the creature), there is no other screen. The heavens and the skies have not put up these screens, it is your parents, your nation, your books that have done this.

3. Within you there are certain items : (1) body (2) mind (3) *Rūḥ* (soul) (4) *Sirr* (secret) (5) *Nūr* (light) (6) Reality (the Absolute *Dhāt*). This multiplicity is owing to gradations otherwise your reality is one. Your reality—which, in technicalities, goes by the name of *Ḥaqq*, Allāh, *Dhāt-i-Muṭlaq*, *Wajūd-i-Muṭlaq*, has gradations in manifestation, but it is your own reality. *Nūr* is the stage of attributes in abstract, *Sirr* is the stage of the same in detail, soul is the stage of *'Ālam-i-Arwāḥ*. The Fourth is *Qalb* ; the fifth is *'Ālam-i-Mithāl* and the sixth is Body.

Body and mind are seen ; Soul and *Sirr* and *Nūr* are not seen. To reach *Ḥaqq*, one has to pass through these in succession.

Observe how *khatra* (affectation of the mind) descends. First, it descends to *Nūr*, then to Sirr, then to *Rūh*, then to *Qalb* and then to *Qālib* (body). This *khatra* is really an attribute of the *Kalām* or Word of God ; it comes through the gradations of Will. Your reality is not any of these gradations but the

Dhāt-i-bahat (the Absolute *Dhāt*) itself. If formal goodness in action disappears, there is not so much harm, as in real actual goodness disappearing.

Alloyed gold is cast into furnace, the alloy is burnt up, and gold comes out purer ; so real goodness is gold—and apparent goodness is alloy. If real gold is destroyed, there is loss. Hell is where the alloy of gold is burnt up.

4. *Ḥaqīqat-i-Muhammadī* (Reality of Muḥammad) is the fountain-head of all manifestations. *Anā min nūrullāhī wa khalaq kulluhum min nūrī*, "I am from the light of God and the whole world is from my light." Light is what is manifest by itself and manifests other things. *Inn allāha khalaqal khalaqa fiz zulimātin*, "God created the world in darkness." Nothing can be hidden from God, when He is the light of the earth and sky. That absolute light is manifest in limited manifestations by means of contraries. '*Anā Aḥmadun bilā mim.*' The *mim* in Aḥmad is the source of contraries—or contrary manifestations in the world, *i e.*, in the serene sea of *Āḥdīyyat*, a bubble (*waḥdat*) arose from which innumerable bubbles become manifest (*waḥdiyyat*), which became a source of contrary attributes.

5. The *Nūr-i-Muḥammadi* became manifest in the form of a peacock and perched on the top of the Tree of Assurance and there sang the praises of God and prostrated five times in thanks-giving. That is how five daily prayers became compulsory.[1]

6. Although Muḥammad was in material body, his Reality was the reality of the whole creation. *Anā min nūrullāhi wa khalaq kulluhum min nūrī*, "I am from the light of God and the whole world is from my light," says a Ḥadīth. His descendants are therefore of four kinds, first the whole world ; second all the saints ; third, the angels ; and fourth, the descendants that were born out of his material body. The last three kinds are however the details of the first kind.

1. The peacock has all the beautiful figures hidden within its wings and when the wings unfold, the figures become manifest. When *Waḥdat* unfolded itself, the world appeared.

7. The *Fuqahā* (Canonists) do not recognize the *Awliyā*. They maintain that existences are two; one original and the other temporary, which latter has come out of *'adum* (nothingness); although they say that God had no power to create His *'ghayr'* which can never exist. The coming into existence of things is not from 'nothingness but from A'yān-i-thābita-i-'ilmīya (fixed forms in knowledge) which are outwardly *'adum-i-izāfī* (relational nothingness). The *a'yān* appear when the manifester bestows on them His *wajūd-i-izāfī* (relational existence), *i.e.*, they are *'adum* externally, but existent in knowledge. Hence objects have not come out of non-existence but from the existence of God. In God's knowledge, they are with the existence of God; in externality, they have come out with the existence of God; but in so far as their knowledge of their own externality is concerned, they "have not smelt the smell of, existence in externality" (*Ma shammat rahiyatul wujudul khariji*). Hence the command 'Be' (*kun*) was directed not to *'adum* but to *A'yān-i-thābita* which are His Personal aptitudes which are original; and the appearance alone in externality of these is temporal and transitory. The reality of *'adum* cannot change into existence and vice versa.

The difference of opinion between Ulama (theologians) and 'Urafā (gnostics) does not lie in any points of doctrinal principles and details thereof, but in the following first principles.

(*a*) Firstly in creation, the 'Ulamā maintain that the existence of things is different from the existence of God and the 'Urufā maintain that the one existence is the same as the other (*i.e.*, the *'ayn* of the other).

(*b*) Secondly, the one maintain that creation was from absolute *'adum*, and the command 'Be' was directed to it; and the other say that the addressees must be present to receive the command and these were the *a'yān* in knowledge, *i.e.*, personal aptitudes in internality, and

(*c*) Thirdly in *Hū Hū* and *Kaannahū Hū*, Ṣūfīs like Shaykh Shihābuddīn Suhrāwardy maintain that in *Fanā*, *banda* (the limited) becomes *Kaannahū Hū* (like Him) and not *Hū Hū* (He, He) like iron in the fire which becomes like fire and not fire itself; the reality of iron being quite different from that of fire. In

Nafhatu'l-Uns, 300 *awliyā* are the followers of this school; and the remaining 300 are the followers of Shaykh-i-Akbar who maintained that *Banda* becomes *Hū Hū*.

Shaykh-i-Akbar held that existence is not more than one, the very same is manifest to itself by itself, like water which is manifest to itself in the form of ice by way of limitation. When in the state of *Fanā*, the limitation (the form) disappears, the Absolute remains and becomes *Hū Hū*. This school travels up to *Āḥdīyyat*, while the travel of the other school of *Mutaṣaffawī* (pseudo-ṣūfī) is up to *Wāḥdīyyat*. The second school has two different existences and two distinct things in view:—iron and fire; the iron becomes fire temporarily and then iron is iron and fire is fire. When the waves subside, the ocean alone remains.

Kaanallahu wa lum yakun maahu shayun (Hadith)
God was and there was nothing besides Him.

Wallahu al'ana kama kana (Hadith)
And God is now as He was before.

When the bubble bursts, water alone remains as it was before, and during the appearance of the bubble; and it is water in reality. The form is only an appearance without existence—a hypostasis. Water is now as it was before.

Al'ana kama kana. The '*ghayr*' (the 'other' or 'foreigner') is therefore a mere name and an imaginary thing and nothing more.

Hence all *asmā* are the manifestation of one reality; sometimes the reality is ocean, sometimes bubble; sometimes ice and sometimes snow; sometimes God, sometimes banda; sometimes the unlimited, sometimes the limited. The names are many and the named is one.

8. Philosophers, Mutakallimīn (Scholastics) and Ṣūfīs maintain that the effects of the actions of God have no manifestations without the forms of the manifested. This statement indicates a defect in *Ulūhīyyat* (Divine-ness). Therefore the forms are Himself externally and are His realities. He is not thus dependent on 'another' for manifestation.

9. If any body treats you in the way of *Nafs*, treat him in the way of *Rūḥ*, *i.e.*, requite evil with good. This is the way of *Rūḥ*. Seeing evil in another is seeing a *ghayr*. A Ḥadīth-i-Qudsī says: "Do not blame Time, for Time is from God." *La tussubi-ud-dahar fa innat dahar hu-Allah.*

10. The first recognized is *Dhāt* and the second recognized are *ṣifāt*. You first perceive the *dhāt* of Zayd and then his *ṣifāt* like his knowledge, intelligence, etc.

11. All objects exist by the existence of God; by themselves, they are nothingness, (non-entities). Letters are nothingness, they exist by the existence of ink. It is not that letters exist by themselves and are joined up to ink, by which two existences will be predicated.

12. *Adam ayina hasti ast mutlaq*
Kazu paydast aks wu tabish-i-Haqq.

Non-entity is the mirror of absolute existence,
From it are manifest the reflection and light of God.

Mumtanu'l-Wujūd (negative existence) is the mirror; *Mumkinu'l-Wujūd* (possible existence) is the reflection; and *Wājibu'l-Wujūd* (necessary existence) is the person. In the negative existence, the 'necessary' is reflected. If there were no non-entity, how could the 'positive' be reflected? When a person taps at the door and is asked, "who are you?" He says, "no body but I." He does not negative his own existence but negatives that of another body, so that his own is affirmed the more emphatically. Hence '*La ilāha il-allāh*—there is no god but God. If the 'other' had no existence, how could it have become the mirror of God's existence?

Adam dar dhat-i-Haqq chun bud safi,
Azzu ba zahir amad gunj-i-makhfi
(Gulshan-i-Raz)

When '*adum* was blank in *Dhāt*,
The secret treasure became manifest.

13. The *Mutakallimin* consider that common (or derivative) existence—which is the existence of the world—is an addi-

tion on *Dhāt*. The 'proper' existence is God's and its limitation is Itself.

They consider that *Dhāt* has an existence, which is inseparable from it, although in imagination it is separable. The *Ṣūfis* do not consider there is any difference between 'pure' and 'common' existence, for when limitations disappear from the latter, it does not become *'adum*.

14. *Dhāt* knew itself. From the aspect of knowing itself, It became 'Necessary' 'Actor' 'Qualityless' 'Creator' 'One with Power'. From the aspect of being known, It became the 'Known' the 'Acted upon', 'the Qualityed', 'the Created', 'Without Power'. The two go to form *Haqīqat-i-Insānia*, (the Reality of Humanity)—the highest of the *mi'rāj* (progress upwards) of the Prophets. The first aspect forms *Asmā-i-Ilāhī* or *Asmā-i-Wajūbīyyah*, and the second, *Asmā-i-Kiyānī* or *Asmā-i-Kouni* (vide diagram). The first is 'manifest existence' and the second is 'manifest knowledge'. The first set of *asmā* are 'actor' 'qualityless'; 'manifester'; 'active'; and the second set are 'acted upon' 'qualityed,' 'manifested' (passive). The absolute 'I-ness' is the result of the conjunction of the two, and the world is the offspring of this conjunction.

The 'I-ness' in respect of 'necessary' active attributes became qualityless *Rab* (ruler), 'actor' and 'lover' and 'powerful' and 'eternal'; and in respect of 'possible' 'passive attributes became qualityed *'Abd* (ruled); and instrument' 'the acted upon' and 'beloved' and 'powerless' and 'evanescent'; and thus it became compulsory for the *'Abd* to seek the pleasure of its *Rab*.

15. In Arabic, man is treated as lover and women as beloved; in Hindi the process is reversed. In Persian both are treated as lovers. Love was from *Wājib* in the first limitation; hence *Wājib* (Necessary Existence) was lover and *Mumkin* (Possible Existence) the beloved. When in the second limitation, *Mumkin* was manifest, it became lover and *Wājib* became beloved. When, in the *tajallī* of *Dhāt*, *Wājib* and *Mumkin* disappeared, the lover and beloved also disappeared; as this is the sphere of colourlessness.

16. *Wa hua ma'kum aynama kuntum*[1]—"And He is with you wherever you are." God is the reality of all. When God is with all (*ba hama*), He is also without all (*bay hama*), for otherwise the contiguity of Possible Existence with Necessary Existence will be postulated, and with it *ḥulūl* (entrance of the one into the other) will have to be accepted. The one will have to be side by side with the other, and direction in space will become necessary. Hence so long as you exist in your sight, He disappears; when you are not, He is. Otherwise two existences will coalesce with or exclude each other, in which case there is room for space—and there will be two existences which is opposed to *Tauhīd*. *Fanā* is therefore the negation of *Maiyyat* (accompaniment) of the 'other' (*ghayr*).

17. False gods, like images (in idolatry), trees (in totemism), the golden calf of Sāmarī etc., are discarded, because these arise from confining existence to particular objects; God is both quality-less and qualityed; He is not to be confined to either of these states; He is beyond both these states (*warā-ul-warā*), God manifests Himself in the object, one is in search of; Moses saw Him in a 'burning bush,' *Ahl-i-tashbīh* (anthropomorphists) are involved in *Tashbīh* (qualityedness); *Ahl-i tanzih* are concerned with *Tanzīḥ* (quality-lessness). God is a reality, which is quality-less in *Tanzīh* and quality-ed in *Tashbīh*; eternal in Eternal and temporary in Temporary. His manifestation becomes *complete* from both the states of eternality (which extends from the First limitation to the stage of *Rubūbīyyat*) and of temporality (which extends from '*Aql-i-kul* to the sphere of Dust). His knowledge becomes complete from the 'known' of both the stages—. He found Himself Eternal just as He found Himself Temporary.

His *Tajallīyāt* (Illuminations) are so innumerable that they are not liable to repetition (*Tajallī ra takrar nist*). When these are not repeated owing to their vastness, how could His *dhāt* be restricted to particular objects which are 'limited'—the worship of the 'limited,' by the 'limited' is idolatry. In *la illah*, the 'limited' is negatived and in '*I-lallah*,' the 'unlimited' is positived.

1. Sura Hadīd, LVII : 4

Shaykh-i-Akbar in his *Fasi i-Musawi* has said, "If the love of God for the manifestation of the *Dhāt* and *ṣifāt* of His own and of *'ālam* (the world), which is the effect of *ṣifāt* and *asmā* were not in motion, the *'ālam* would not have manifested itself in external Existence, but would have remained in His knowledge for ever." The motion of *'ālam* from *'adum-i-izāfī* towards External Existence is the motion of the Creator for the manifestation of the *ālam*. The motion of love is from God and the motion of feeling is from *'ālam*. The seed sees and realizes all its developments in itself and is therefore independent (*ghanī*) of them ; but the perfection of the knower is realized on account both of eternal knowledge and temporary knowledge.

The eternal knowledge became complete on account of temporary knowledge ; this latter is latent in the former.

18. The source of all movements is the movement of *'adum-i-izāfī* which are forms in knowledge towards external existence (i.e., manifestation). Existence is thus movement from quiescence towards apperception. This is the movement of love. God hath said : *Kuntu kanzan makhfiyan fa ahbubtu an ourifa.* "I was a hidden treasure and loved to be known." This love was desire for manifestation. If this love were not there, He would have been in the quiescence of knowledge for ever.

The motion of *'ālam* is from *'adum-i-izāfī* towards outward manifestation ; this agitation is the love of the Creator towards the manifestation of *'ālam* from *'adum-i-izāfi* into existence ; for the *'ālam* loves to see its own *dhāt* in outwardness, as it saw it positived in knowledge.

The existence without a beginning is that of God ; It is His *Kamāl-i-Dhātī* or Personal perfection, so far as His *Dhāt* is concerned ; and the existence with a beginning is from God in the shapes of *'ālam*, which is positived in the knowledge of God and which is called temporary and possible existence. God manifested Himself in the forms of *'ālam*, which is *Kamāl-i-asmā'ī* or the Perfection of *asmā* or names. Thus He is eternal in Eternal and temporary in Temporary.[1]

1. Shaykh Sa'dī has said :

19. Ḥārith Muḥāsibī said : "Do not consider the loss or profit to any body as from yourself," for existence and its qualities are only lent to the 'Possible' and what is a loan is connected with the 'Necessary' and not with the 'Possible'. What is qualityless cannot lay a claim to a quality or attribute, the claim of *'adum* to a quality is *shirk*. This is why 'Ulamā (exoterics) say that existence is an addition on *Dhāt*. In absolutism, existence is not even thought of ; It is only in *Wāhdīyyat*, that you have the *tajallī* of existence. Therefore in absolutism, existence is an addition. The 'Ulamā are concerned with *Wāhdīyyat*, if they go higher up, they find it merely to be a *tajallī* ; and the *tajallī* becomes the reality of one in *tajallī*. The *tajallī* and limitation are *Dhāt* itself, and then the theory of its being an addition disappears.

20. The Peripatetics of Aristotle (*Mushsha-yin*) held that the reality (or essence) was not created by the Creator (*Mahiyyat bi*

Rah-i-ishq juz paych dar paych nist,
Bar-i-arifan juz Khuda heich nist,
Tuan guft ein ba haqayaq shanas,
Wa lay kurda girund ahla-i-qiyas.
Ki pus asman wu zamin chystand,
Pari adam wu dam wu dad keystand.
Pasandyda guftandi ay hush mand,
Bu goyam gar ayat jawabat pasand.
Ki darya wu hamu wu kuh wu falak,
Pari admi zada dewu malak,
Azan kaz ki hastand zan kamtarand,
Ki az hasti ash nam i-hasti barand.

The ways of love are but labyrinthine,
For 'ārif nothing exists but God.
This is easily understood by men of haqayaq,
But the logically-minded men criticise it.
" What are these heavens and earth," they ask ;
" What are fairies, men and cattle ?"
You have spoken well, wiseman ;
I shall give an answer, if you will approve of it.
The sea and plain, hills and skies
Fairies, men, devils and angels
Whatever there are, are inferior to Him
For they take the name of existence from His Existence,
That is to say,
Their Existence is what there is in the knowledge of God and is non-eternal as opposed to God's which is eternal.

jali jail majul nist), but the Creator gave it existence by which it became existent, the cause of its *athar* (effects) externally is existence. The reality of fire was not created, but the Creator gave it outward existence, and it thus became the source of manifestation of heat and light (its *athar*). The fire, therefore, that we see in existence is the extension and not the essence or reality of Fire, and the essence of it is existent by itself.

The *Ishrāqin* of Plato (Realists) held *Mahiyyat bi jali jail majul*. "The reality *per se* is created by the Creator," i.e., He created it externally. Reality is the effect of the Creator ; and is existent externally and its *existence* is only suppositional in intelligence and not an external reality, *e.g.*, the reality of man which, when realised by us becomes a shape. This is called the First Intelligence ; and when we think of it again we find it consisting of certain attributes, which have no existence in externality. This is the Second Intelligence. This also is the religion of Scholastics and Asharites who hold that the reality of a thing is the thing itself ; and that the existence of a thing is its reality itself. Abu'l Hasan Ash'arī did not believe in existence in one's thought. The Ṣūfīs hold that the reality of things is *Dhāt* of God Himself The existence outside is not different from existence within. The whole is one and the same, it is the *Dhāt* of God. The 'known' (*i.e.*, objects) in His knowledge are not *'adum* (nothingness), and they are differentiated, one from another, in His knowledge. They are existent in Eternal knowledge, and they are what the Ṣūfīs call *A'yān i-thābita* or what scholastics call knowledge-forms. When God wants them to become present. He gives them a relationship with His own existence and by this relationship the *athar* (effects) and *ahkām* (aptitudes) become manifest externally ; and the *Dhāt* becomes the source of these *athar* and *ahkām* : *Wa hua ma'kum aynama kuntum*[1]—"He is with you wherever you are" is a reference to this. *Ala innahum . . . bi-kulli shayin muhit*[2]—"Surely He surrounds all things" is another reference. The external existence has thus two aspects, one reality (essence) and another—mani-

1. Sura Hadīd, LVII : 4.
2. Sura Hā Mīm, XLI ; 54.

festation. Manifestation is Possible existence and servantship (*'abdīyyat*). The Ṣūfīs call such a reference by the name of *Farq*. It is infidelity to call this aspect 'God'. The other is the source of manifestations and this is Divine. This aspect is called *Ḥaqq*, Necessary Existence and *Ulūhīyyat* ; the Ṣūfīs call it by the name of *Jam'*.

CHAPTER III

The Possible Existence (*Mumkinu'l-Wujūd*)

1. Love : It is not proper to call this tendency of one's temperament by the name of love ; and it is not correct to call the tree of wheat (*i e.*, of knowledge) by the name of the tree, of Paradise. "Do not approach the tree, lest you become *Zālim*"—*La taqraba hazi-hish shajarata fa-takuna min az-zalimin.*[1] Love is an attraction towards the really beautiful. The observance of the Beautiful in His Own Beauty without the intervention of the objects of the world is called the state of *jam'*. Shaykh-i-Akbar calls this state by the name of *Jam'*—or the first limitation or the Reality of Muhammad (peace be on him). It is love of the *Dhāt* for *Dhāt* itself ; love of the *Dhāt* for the world is called *Jam' ba Jam'* ; love of the World for the world, *i.e.*, of individuals for individuals is called *jam' ba farq.*

2. God in His first manifestation was *a'yān*, His potentialities became manifest in the mirror of His *a'yān*. Hence God was the Father of *a'yān* ; the *a'yān* were nourished in external manifestation by the wet nurses of *asmā* and *ṣifāt.*

3. The manifest comes out of the unmanifest and the unmanifest is born of the manifest. Manifestation is simply taking a form. *Lam yalid wa lam yulad*[2]—"He begets not, nor is He begotten" is the meaning of this. The *Dhāt* is absolute and whatever is derived from it is limited—the Prophet (peace be on him) is limited, and whatever is derived from him is unlimited and absolute. The limited existence cannot be otherwise than existence itself. Whatever is derived from a wave cannot be otherwise than the ocean itself ; the ink of letters cannot be otherwise than ink absolute, an egg comes out of a fowl and *vice versa*. In the mirror of the world, no one is observed except God Himself in the second manifestation ; and in the mirror of God, 'other than the world' is observed in the first manifestation. Thus the world is derived from God

1. Sura Baqarah, II : 35.
2. Sura Ikhlās, CXII : 3.

and none but God is obtained from the world. The seed is manifest in the tree and the tree is obtained from the seed. Whatever comes out in externality is from the internality of the thing itself; and so whatever comes out of the world is better than whatever comes out of God.

4. Muhammad is from the light of blessings in both worlds: '*Wa mā arsalnākā illā rahmatan lil-'ālamīn.*' Blessing is the attribute of *Jamāl* (beauty); Iblīs is from the fire of Dignity. *Jamāl* overshadowed *Jalāl* in manifestation. We seek protection from the actions of Satan. Do not therefore abuse an evil-doer, but seek protection from his action.

5. *Kullu shayin yarjiū alā aṣlihī*: "All things revert to their original source." The source of things, in respect of existence, is God from whom they are manifest and to whom they return. Thus Possible Existence is dependent on Necessary Existence. Letters and words are dependent on ink for their existence. The *dhāt* (essence) of things is non-existence, which is *ghayr*, (the 'other', 'foreigner') of existence. Every moment, things borrow their existence from God, and every moment they revert to their *dhāt* (essence), which is nothingness. So far as existence is concerned, they revert to the 'necessary' existence; and so far as their own existence is concerned they revert to nothingness: *Balhum fi labsin min khalqin jadid.*[1]

The 'possible' existence has therefore two phases or aspects: one towards God and the other towards itself. In its first aspect it is nothing but God; and in the second, it is nothing but absolute non-entity or annihilation itself.

Kullu shayin hālikun illā wajhahu[2]—everything is liable or subject to annihilation except its 'face.'

In itself a thing is an eternal non-entity; but in 'its face', *i.e.*, its aspect towards God it is not a non-existence. Secondly, the essences of things are the attributes of *Jalāl* (glory) and *Jamāl* (beauty). Things are then manifestations of these two attributes. Everything whether good or evil comes out of the

1. Sura Qaf, L : 15.
2. Sura Qaṣaṣ, XXVIII : 88.

windows of these attributes and returns through the very same windows.

Everything, in borrowing an attribute, relishes that attribute; and this relishment forms its relationship to the attribute which it has borrowed; and it forms the potentiality of that thing. Everything is a form of some attribute; the *a'yān* are the forms of attributes. Whatever comes out of an attribute is a perfection of that attribute. Everything will revert from the temporary to the eternal world with the prefection that it has received here. When things divest themselves of their attributes (and this will not be for more than a minute, so that the internal may become the external), Real Unity appears. The *'āriff* appreciates this for a minute in this world. The thing does not revert to the *dhāt* but only to the *ṣifāt* from which it came out. *Ṣifāt* form the condition of the next world; hence the necessity for the Judgement Day, when the *ṣifāt* that are still hidden with become manifest.

6 The 'created' is not an addition on the *Dhāt* and *vice versa*; hence multiplicity does not enter into His Unity. *Qul-hu wa-Allāhu āḥad*[1]—"Say God is one." When Existence is not more than one, partnership is with what?

7. Shaykh Muḥiyuddīn ibn 'Arabī says: "*Ḥaqq* is the 'created', for the 'created' is the manifestation of the names and attributes of *Ḥaqq*, and the reflection (*burūz*) of the Absolute existence in several mirrors. The prohibition to apply the limitations and restrictions of the 'created' to Him is on account of gradations (*tanuzzulāt*). Therefore ignore the gradations and limitations and pierce through them to *Wahdat*.

8. In the opinion of Gazūr, the existence in which effects are manifest and which is called Ordinary Existence is a part of the Absolute Existence, like the water of the waves which is a part of the ocean, and which is called *Wujūd-i-Muṭlaq* (absolute existence) and *Dhāt-i-Bahat* (pure *dhāt*). This ordinary existence is *Mumkinu'l-Wujūd* (possible existence) as named by *Mutakallimīn* (scholastics) and *Makhlūq i-Mujid* (the created creator) as named

1. Sura Ikhlāṣ, CXII : 1.

by *Mushshayin* (the followers of Aristotle—the Peripatetics); and *Māhiyyat* (Realities) as named by *Ishrāqin, i.e.*, the Realists or the followers of Plato). Since the ordinary existence is really *Ḥaqq*, the existence of objects is God's existence—*La Maujūdu·il-Allāh* (none is existent except God Himself). Do not ignore the ocean on account of the waves.

9. The 'possible' existence is the *tajallī* of God in the form of *'ayan* with their peculiarities; and this is called *Wujūd-i-iḍāfi* which is manifested existence. It is also called shadow (*ẓil*): *Alam tarā ilā Rabbika kayfā maddaz-zilla*,[1]—'Do you not see how your Lord has lengthened His shadow."

1. Sura Furqān, XXV : 45.

CHAPTER IV

The Attributes (*Ṣifāt*)

1. The first three stages of Devolution (*Tanuzzulāt*) are internal stages and are one and the same. *Āḥdīyyat* is inherent in *Waḥdat*, and *Waḥdat* is inherent in *Wāḥidīyyat*, *Āḥdīyyat* is thus inherent in *Wāḥidīyyat*. In *Wāḥidīyyat* all *asmā* are hidden. The *asmā* are manifest first in the Soul World—then in the *Mithāl* World and then in the Causal World. In the reality of Muhammad (peace be on him), all *asmā* are hidden. He said, "I am from the light of God and all things are from my light"—*Anā min nūrullāhi wa kullu shayin min nūrī.*

In the Prophet's manifestation, all names are suppressed except the name of *Hādī* (the True Guide); and in the case of Iblīs, all names are suppressed except the name of *Mudhil*, (one who leads astray)

2. *Inn Allāhū jamīlun wayubīhbuj jamāl*—Truly God is beautiful and He loves beauty. Beauty is the personal attribute of the *Dhāt*. God created man in His own face: *Khalq Allāhu ta'ālā 'alā ṣūratihī*—He clothed him with His own attribute of beauty *par excellence*. Man is therefore inclined to the beautiful. God loved beauty before the creation of the two worlds. God was thus beauty and love. His beauty was love, and His love was beauty—He was the lover and beloved at the same time. He saw Himself in the mirror of His own beauty—He loved Himself (*Lā yahibullā ghayrullā*). God does not love 'other than Himself.'

3. '*Adum*' (non-entity) is that which is outside God's creation, *wa mā khalaq-nas-samā' wal arḍā wa mā baynā humā batilā*.[1] God is absolute goodness and out of goodness no evil could issue. What appears to be evil is a relationship between contrary *asmā* (names) and it is not from Existence itself; or it arises from 'adum. Take the example of a sword that cuts.

1. Sura Ṣād, XXXVIII : 27.

Cutting is not an evil in itself, it bespeaks the perfection of a sword. Severance of a limb from a limb has the appearance of evil and is related to '*adum*. Really it is a relationship of one of the *asmā-i-jalālī* (glorious names) with another. In contrast to '*asmā-i-latīfia*' (names of grace), it appears to be evil, otherwise by itself, it is absolute good.

4. Rūmī says:

Haft shahar-i-ishq ra Attar gusht,
Ma hanuz andar kham-i-ek kucha aym.

'Aṭṭār wended through the seven cities of Love,
We are still in the bend of one street.

The seven cities are the seven attributes of God, which the adept treads; and others tread only in one attribute; Moses was connected with the attribute of '*kalām*' (speech) and Jesus with that of '*Ḥayāt*' (life). Or it may refer to the seven sheaths, *viz.*, body, *Mithāl, Arwāḥ, Wāḥidīyyaṭ, Waḥdat, Āḥdīyyat Muṭlaq.*

5. *Muḥaqqiqīn* (ṣūfis) maintain that attributes are eternal and an addition on *Dhāt. Ḥukmā* (philosophers) maintain that attributes are really *Dhāt*—not that He has *dhāt* and *ṣifāt* that are commingled, and arranged upon Him.[1]

6. A ḥadīth says:—

Inna fi jannatin sowghan bi baya fihi ussuwar—There is a market place in Paradise, in which faces (or pictures) are sold.

1. The first conception appears to be an analytic idea; first there is the *Dhāt* eternal and independent (*Āḥad* and *Ṣamad*) and attributes manifested or emanated from it.

The second is a synthetic idea; there are the attributes; they commingle and produce a something which is a zero in itself (nihilism), like a current of electricity passing through oxygen and hydrogen and producing water which is nothing more than the two put together. This is a Buddhistic idea. There are again those of this school who believe in a final unity, the self; in which "these attributes (the phenomenal experiences form a synthesis."—Ratha Upanishad (IV—14) quoted in J.R.A.S. of July 24). In the Analytic conception, there is the *Dhāt* first which recognised itself as self ('I') and manifested its *ṣifāt* in gradations (*tanazzulāt*) and became limited in monads. The limited 'I-ness' below is the reflection of the unlimited 'I-ness'—'Universal self' above—which is called *Ḥaqīqat* Muḥammadī—whose sight vivified the body—corporal and *mithāl* of the Prophet (peace be on him), as the sight of separated souls vivifies the bodies corporal and *mithāl* of the rest of the creation.

This refers to '*tajallīyāt*' or epiphanies of God. Shaykh 'Abdul Qādir Gilānī says: "I saw God in a dream in the form of the Prophet."

7. The stage from *Waḥdat* to the appearance of the Prophet is called the epiphany of the 'Reality of Muḥammad' in the technology of the Ṣūfīs.

8. Faculties are called angels in *sharī'at*; they are the manifestation of Divine powers, *e.g.*, the angel of wind, the angel of fire. Ear is a manifestation; hearing is its faculty; it there were no body, there would have been no manifestation of this power. The *Dhāt* of God is manifest in attributes; attributes are manifest in faculties and faculties are manifest in bodies, and actions are manifest in effects (*athar*). The *Dhāt* has no manifestation without the manifestation of *ṣifāt* (attributes).

9. '*Ilm* (knowledge) means the conception and verification and actualization of objects (*i e.*, the 'known').

Nūr (light) is the manifestation of self, so that it appears as the *ghayr* (the 'other').

Shuhūd (witnessing) is the expression (or coming out) of *ghayb* (the unseen) and the internal.

Wujūd (existence) is the manifestation of that which was not before. *A'yān-i-thābita* are forms in knowledge—and the realities and truths of objects and the concretion of *asmā* and *wujūd*. In this stage, they are not '*majul bijali jail*' (created by the creation of the Creator); but they could not emerge into externality by themselves, the Creator brings them into existence. These realities are thus dependent on the Actor, whether the Actor makes the realities existent in externality (*i.e.*, takes their form in existence as held by the School of Wujūdīyyah), or bestows His existence on them which are '*adum* (as held by the School of Shuhūdīyyah); He alone becomes the cause of their *athar* (effects). If you overstep this limit you get into duality. Take the example of ink and words. The existence of ink becomes perceprible in words. Words have no existence of their own.

10. *Ṣifāt* (attributes) are not ascertained separate existences

in addition to *Dhāt*. In respect of knowing the *Dhāt* is knowledge itself; in respect of existence, it is life itself; in respect of desire, It is will itself. If *ṣifāt* had their separate realities, they would have become real additions and thus impossibilities. The *Dhāt* is living *per se*, knowing *per se*, desiring *per se*, hearing *per se*, and speaking *per se*.

11. *Mawāḥid* is one who sees no 'ghayr' *i.e.*, he is established in his own *dhāt*, finds no other *dhāt*, from time without beginning to time without end. This is only a *tajallī* of *dhāt* which dawns from itself on itself and passes over itself. There is no room for *ṣifāt* in this. *La illaha illa ana, wahdı la sharika li*, "there is no God except 'I', I am one and there is no partner with me." This is the danger zone in which people are stoned to death. This is the stage of *Jam ba Jam* and *Farq bad ul Jam* (*vide* p. 18 of "Studies in Tasawwuf"). In this the real *'Aynīyat* (identity) of *Dhāt* and the imaginary differentiation of *ṣifāt* are conjoined; one does not screen the other. The oneness of *Dhāt* does not screen the multiplicity of *ṣifāt* and *vice versa*. The multiplicity of *ṣifāt* is an imaginary item in knowledge, *i.e.*, it has no existence outside it; while the oneness of *Dhāt* is a reality, which has existence not only outside, but also in knowledge, *i.e.*, Zayd has a lakh of attributes; the multiplicity of these do not make his *dhāt* more than one, for the addition of an imaginary item cannot multiply the reality of a real item like $1+0+0=1$; on the other hand the *dhāt* dissolves the multiplicity of imaginary items as "stuff that dreams are made of." When this imaginary item is turned into a reality, it becomes an external screen, a mental disease, and gives rise to doubts and suspicions; and this process in its perfection becomes *kufr* which means hiding a reality with the darkness of doubts and superstitions. *Khatam Allahu ala qulubihim wa ala samihim wa ala absarihim ghishawatun wala hum azabun ozim*[1]—"God hath set a seal upon their hearts, and upon their hearing; and there is a covering over their eyes; and there is great chastisement for them."

12. God is qualityless (in *tanzīḥ*) in His qualityedness

1. Sura Baqara, II : 7.

(*tashbīh*) and is quality-ed (in *tashbīh*) in His quality-lessness (*tanzīh*). In spite of *tashbīh*. He has *tanzīh* and *vice-versa*. He is not confined to any of these. Qualityedness and Qualitylessness are by way of *tanazzul* (devolution)—He is absolute from both these. He is neither One nor Many in His *Dhāt*.

13. *Dhāt* is really *ṣifāt* according to ṣūfis and philosophers. Your *dhāt* by itself does not enable you, for example, to see But God does not depend on sight, He sees with His *Dhāt—dhāt* and *sifāt* are one in reality and separate in (your) understanding. *Ṣifat* are only aspects of *dhāt;* it can therefore be said that they are in reality *dhāt* or that they are in your understanding separate from *dhāt* (*la ayn wu la ghayr*). Shaykh Dāwūd Qaysarī says that the knowledge of God is really that of His *Dhāt*; as in reality the 'known' (*a'yān* or forms) are His *Dhāt*. Thus whatever is in heaven and in earth is known to Him to the very atom. He is One with His *Dhāt* and with His knowledge of *ā'yān*, although *'ayan* may be multitudinous in His knowledge—the *ā'yān* are really one with Him, in respect of existence, and *ghayr* or separate, in respect of limitation. Thus there is no container'and 'contained' but only one reality which is manifest as 'container and contained. The multiplicity is only in fancy and not in reality.

14. Dark light is the manifestation of *Jalāl*, brilliant light that of *Jamāl*.

Siyahi gar bi dani nuri Dhat ast,
Bi tariki darun abi hayat ast.

Darkness, if you know, is the light of *Dhāt*.
In darkness is the spring of life.

15. *Dhāt* (*lāhūt*) is the source of *ṣifāt*; *ṣifāt* (*jabrūt*) are the source of *af'āl* (*malakūt*) and *af'āl* are the source of *athar* (*nāsūt*).

16 With *Mutakallimīn* (*scholastics*) Time is an imaginary thing; with Philosophers, it is brought about by the revolutions of the skies and planets; and with Ṣūfīs, it is Eternity itself (*'azlī'*) time without beginning; and *abdī*, time without end (combined). Creation and annihilation are in it. 'Before-ness'

and 'after-ness' of things are only relational; otherwise creation and annihilation are in one and the same moment. Time is the eternal attribute of God. It has no two ends.

17. Time is the revolution of 'point'; years, months, days, minutes, seconds are the details of time which is eternal; past and present are therefore out of the question. *La inda Rabbi sabahun wa masaun*, (Hadith) ("There is no morning and evening with God.") Time is eternal in eternal and temporary in temporary. The point is ever present.

CHAPTER V

The Realities (*A'yān*)

Wa lillāhil mashriqu wal maghribu fa aynama tuwallu fa thamma wajhullahi inn-Allaha wasiun alim.[1]

"And for God are the east and the west; wherever thou turnest thy face, there is the face of God. Surely God is all embracing and knowing." The east represents the *asmā* and *ṣifāt* of God, and the west, the requirements and manifestations of the same in the causal and *mithāl* worlds. Every *ṣifāt* rises and shines from its own east (*ism-i-illāhī*), and sets in the manifested object in the west of itself (*ism-i-kiyānī*). When the *Qiyāmat* or *Fanā* commonly called the Last Day establishes itself, then the sun will rise in the west (*Zahur us-shumsu min maghribihi*), *i.e.*, the realities of *asmā* and *ṣifāt* will have their orientations in their setting places and become perceptible (*vide* pp. 45, 193 of *Studies in Tasawwuf*). In other words, there is one existence whose east is *ṣifāt* and whose west is the manifestations of the world.

It has Necessary-ness and Possible-ness on either side. If you look through either side, you will find the existence of God, which is permanent in permanent and transitory in transitory; as Shaykh Ibn al-'Arabi has said: *Al wajud fil qadim qadim wa fil haadith, haadith.*

2. The *asmā* (names) of God are distinguishable forms in His knowledge, which the ṣūfis call *A'yān-i-thābita*. The scholastics call them *Ma'lumāt* (the 'known'), and the philosophers, *Māhīyyat* (the realities). God in His love of Himself bestowed His first *tajallī* on them which is called *Fayḍ i-Aqdas* (Most Holy Blessing) and they became manifest in knowledge; and then He bestowed His second *tajallī*, which is called *Fayḍ-i-Muqaddas* (Holy Blessing or Ghost or Spirit) and they became manifest outside according to their appurtenances and requirements, which displayed oppositeness and contrariness in manifestation

1. Sura Baqarah, II : 115.

as *ṣifāt*.

3. *Māhiyyat* (realities or aptitudes) of things are not created by the creative action of the Creator. *Māhiyyat* received their benevolences or graces from the Creator, according to their own aptitudes; hence their manifestations are different and multifarious. For example, each limb and organ in the body receives its strength from the soul, but manifests its own aptitude. The eye shows the faculty of seeing and not of hearing; the ear of hearing and not of seeing. The aptitudes are *qadim* (eternal).

Mahiyyat bi jaal-i-jail nist,
Fail-i-faail khilafi qabil nist,

Realities are not created by the Creator,
The action of the actor is not contrary to 'aptitudes.'[1]

4. *Ummu'l-Kitāb* (mother of books) is the tablet of the knowledge of God; it becomes manifest in *Kitābu'l-Mubīn*[2] (clear book, or *Lawḥ-i-maḥfūz* or the preserved tablet. Here Gabriel read the words of God and brought them down to the Prophet.

The *tajallī* (flash of light) of God first reaches *Ummu'l-Kitāb*, which is the stage of *Jabrūt*; and from there it descends to *Lawḥ i-Maḥfūz* which is the lowest border of the stage of *Malakūt* (which is also called *'Ālam-i-Mithāl* and *Nafs-i-Kul*); Gabriel's station is in the borderland between *Malakūt* and *Jabrūt* (*i.e. mithāl* and soul worlds). Whatever becomes manifest in the material world, first becomes engraved on this tablet: *Lā ratbīn wa lā yā bisin illā fi kitābin mubīn*.[3] "There is neither a green thing nor a dry thing

1. The 'aptitudes' are original and eternal, and are first manifest as they are in *'Ālam-i-mithāl*, where they are liable to change, according to circumstances in *'Ālam-i-ajsām*. A cocoanut when sown produces a cocoanut tree. Whether the tree will be a straight one or a crooked one, whether it will produce big nuts and bumper crop etc., will depend on the position in the plantation, on the soil, manure, etc. Hence its condition will depend on the circumstances in which the seed is sown.

The circumstances depend on the time in which its *'ayn* receives the command 'to be'. The change is in *Qazā* (the time of command) and not in *Qadar* (aptitudes), as Ḥāfiz has put it:

Dar ku-i-nyik nami mara guzar na dadand
Gar tu nami pasandi taghiyur kun qaza ra

They gave me no admittance into the avenue of good fame.
If you do not approve of this, change the *Qazā*.

2. Sura Burūj, LXXXV; 22.
3. Sura An'ām, VI: 59.

but it is written in the *Kitābu'l-Mubīn* ;" so much for *Waḥy* (revelation) of the Prophet in macrocosm. In the case of *Ilhām* (inspiration) of the *awliyā* in their microcosms, it descends from *Ḥaqq* through the stages of *Ser*, and *Khafī* (soul) which both are in the stage of *Jabrūt* ; and *Zamir* and *Fawād* (which both are in *Malakūt*), to *Qalb* (mind). *Qalb* is the *Lawḥ-i-Maḥfūz* of the *walī's 'Ālam-i-Mithāl.*

5. *Jilā* is a technical word for the manifestation of Existence in forms ; *Istijlā* is the observance by this Existence of these forms of itself. The seed manifests itself as root in root, as trunk in trunk, as branch in branch, etc. This is its *Istijlā*, this is its observance of itself in *tana'zzul* (devolution) and not in *'urūj* (ascension).

This observance brings on forgetfulness, which a second knowledge (in *'urūj*) alone dispels. Duality, 'otherness,' and 'servantship' (*ubūdīyyat*) are the result of this observance.

6. The dawning of *Dhāt* on itself is the first *tajallī* (illumination) which is wholly pure and sacred. It is technically called *Faiḍ i-Aqdas* (the most pure benevolence). Here *a'yān* which are the innermost potentialities (*shuyunat*) of *asmā* and *ṣifāt* are merged (*mundarij*) in *Dhāt-i-bāṭin* ; just as *asmā* and *ṣifāt* are the potentialities of *Dhāt-i-zāhir* and are merged in it, and the *Dhāt* alone is cognizable. When *Dhāt* was cognizable, it was *zāhir* (*i.e.*, in externality) and *a'yān*, *asmā*, and *ṣifāt* were *bāṭin* (in internality). In the reverse process, when the *Dhāt* became *bāṭin*, the *asmā* and *ṣifāt* became *zāhir* (in knowledge), they were cognizable to the *Dhāt* as a whole. This cognition in knowledge of *asmā* and *ṣifāt* by the *Dhāt* is called *Waḥdat* or *Ḥaqiqat-i-Muḥammadī* which was the first limitation of *Zāhiru'l-Wujūd* (apparent existence). Thus *Bāṭinu'l-Wājūd* (internal existence) was illimitable and was manifest in knowledge with limitations of *asmā* and *ṣifāt* as a whole. When this came into detail, it exhibited four hypostases (*i'tibārāt-i arba*) *viz.*, 'Ilm (knowledge), *Nūr* (light), *Shuhūd* (observance), and *Wujūd* (existence). When *ṣifāt* and *asmā* took their shape, *A'yān-i-khārija* were born out of them ; and became objects in knowledge ; this stage is called *Wāḥidīyyat* or the second limitation in abstract in knowledge. After these two stages in knowledge, *Ulūhīyyat* (state of Divine

knowledge) got differentiated from *Rubūbīyyat* (states of manifestations of rulership); and the stages of *Asmā-i-ilāhī* (ruling names) and *Asmā-i-kiyāni* (ruled names) began. When *Rubūbīyyat* begins, the state of manifestation is called *Fayḍ-i-Muqaddas* (the sacred benevolence), and it extends from *Wāḥidīyyat* down to the stage of dust. These are the details of *Ḥaqīqat-i-Muḥammadī*. The Prophet (peace be on him) therefore said:

Ana min nurullahi wa khalaq kulluhum min nuri. "I am from the light of God and the whole creation is from my light." It is therefore correct to call each object, the *rasūl* (the 'sent' of God, or '*barzakh*' (the partition between two states); while the Prophet is the *Barzakh-i-jamī'* (the collective *barzakh*), from which all *barzakhs* are manifest. When a *barzakh* takes shape, it takes a more definite shape than its previous one, which in turn becomes its *bāṭin*. You thus find the whole reflected in each atom.

7. Forms have a *locus standi* in the knowledge of God. They are not absolute nothing; for 'nothing' cannot become thing. The existence partaken of by things is common existence (as opposed to absolute existence, or the existence of the *Dhāt*). *Kuntum amwātan fa ahyākum.*[1] "You were dead and He gave you life," *i.e.*, you were not outside, He made you existent outside by His existence, just as He made you existent in knowledge.

8. The word *Ism* (pl. *asmā*) is derived either from *wasm* which means dyeing or spotting, or from *samu* which means elevation or prominence. *Asmā* give prominence to a particular aspect of *Dhāt*; they are not an addition or accretion in significance on it. They are either of action or of attributes or of *Dhāt*, whichever aspect is prominent for the time being. The *asmā* of action require an object on which the action terminates, and without which no effect is perceptible like *benevolent*, which requires an object on which benevolence is bestowed:

Al-Bā'ith (the causer), *Al-Ḥāfiz* (the watcher), *Al-Khāliq* (the creator), *Al-Musawwir* (the painter), etc., belong to this category.

If they do not require such an object, but signify an attri-

1. Sura Baqarah, II: 28.

bute, they are called the *asmā* of attributes, like *Al-Ḥayy* (the life-giver), *Al-Qādir* (the powerful), *Al-Khabir*, (the knower), etc., which are *asmā-i-ṣifātī*.

If they signify nothing but *dhāt* itself, they are called *asmā-i-dhātī* like *Al-Muḥaymin* (the protector), *Ar-Rab* (the provident), *Az-Zāhir* (the apparent), *Al-Ḥaqq* (the truth), *As-Ṣamad* (the independent), *An-Nūr* (the light), etc.

There is no name of God which does not indicate an attribute. The name mainly brings out a particular aspect of *Dhāt* into prominence. The names are therefore not an addition on *Dhāt*.

9. *Fayḍ-i-Muqaddas* is the existence bestowed on *a'yān* in externality in the stage of *Wāḥidīyyat*, in which they are fixed (*A'yān-i-thābita*). It is the common existence which has spread over the *a'yān*. 'Ulamā, however, call this an addition on *Māhīyyat* (*i.e. a'yān*). Beyond this is Absolute Existence. Shaykh Abul Ḥasan Ash'arī calls this common existence,—the reality of *a'yān* in externality—the soul, the reflection that has fallen on the mirrors of realities. The absolute was not attributed with 'common Existence' before this manifestation—Shaykh Muḥibulla has explained thus in his book *Taswiyyah baynu'l izaffatu'l-wujud*.

10. Whatever command went forth to *a'yān* in knowledge, the same took shape outside; every *a'yān* is a manifestation of a name. Every object is thus the manifestation of a name, which nourishes it. That name (*ism*) takes hold of the forelock of that object and guides it; *Wa ma min dabbatin illa hua akhizun bi nasiyatiha inna rabbi ala siratin mustaqim*. "Whatsoever crawls, has its forelock in the hand of its *rab*, and that *rab* is on the right path." This is called the "path of *asmā*". The *iṣm 'hādī'* leads one straight, the *ism 'mudhil* leads astray; the one does not interfere with the other. *Mun yuzlil hu fala hadiyalah*, "Whomsoever He leads astray, no one can guide straight."

The misguided is approved by its own *rab* but condemned by the *rab* of *rabs* (*Rabul arab*). When the condemned will complain of their destiny on the Day of Judgment, the realities of their *a'yān* will be shown to them (thus the sun will rise in the

west on that day). The knowledge of God is subject to these realities (the 'known'). *Lā tabdīla li-kalimātillah*[1] (There is no changing the 'words' of God.) The condemned will submit to their realities, and their *'azāb* (distress) will become sweet to them ; because this submission (*Raḍā ba Qaḍā*) will bring peace and sweetness, like fire becoming congenial to salamander, which has its element in it.

In oneness, *Ḍhāt* was not diversified, on account of diversity of *ṣifāt* ; for in oneness, His Last is His First and *vice versa* ; His *bāṭin* (internal) is His *Zāhir* (external) and *vice versa* ; all His aspects are one aspect ; otherwise diversified aspects (contrary and contradictory) would not merge in one. Here diversified *ṣifāt* become one, in the aspect of oneness of *ḍhāt* ; hence their manifestations (contrary and contradictory) are one in the aspect of oneness of *Dhāt*. Shaykh Akbar said, *Fikullu shayin fa kullu shayin*. "All things in all things." All are here one existence and one *dhāt*.

11. *I'tibārāt* (suppositions). The knowledge of *Dhāt* of the requirements of its 'aptitudes' in the abstract is an *I'tibār*. In the stage of *Waḥdat*, the aptitudes were *Dhāt* itself. When knowledge, dawned, they became the 'known.' When they became manifest they were *a'yān* of the objects and 'created.' In the last stage, the suppositional multiplicity became real multiplicity, for the *Dhāt* itself manifested itself in this multiplicity and the multiplicity of *dhāts* will remain for ever.

12. After *A'yān-i-thābita* which was realities in God's knowledge had taken shape in knowledge, (*Wujūd i-'ilmī*), the Absolute Existence appeared externally according to their shapes and requirements (*Wujūd-i-Zāhirī*). Thus in externality there is nothing else than the existence of God and *a'yān* are still *'adum* (non-entitles), and "have not smelt the smell of existence" and are not therefore in the outside by themselves.

13. Knowledge with 'Ulamā means words and their meaning, and with *'Urafā* (*'āriffs*), it means cognition of *asmā* and the objects they indicate.

1. Sura Yūnus, X : 64.

14. The externality of *Nafs* is duality and its internality *Tauḥīd*. A *ḥadīth* says :

Arafta Rabbi bi Rabbi. "I knew God by God."

CHAPTER VI

The Soul-World (*'Ālam-i-Arwāḥ*)

1. The '*Rūḥ*' of man is not of the nature of the '*Ruḥ*' of angels; for it reaches the higher stages of *Jabrūt* and *Lāhūt*; angels have fixed positions: '*Wa lāhum muqāmun ma'lūm.*' Hence in the Night of *Mi'rāj*, Gabriel said to the Prophet in reply to his request to accompany him higher than the Great Fig-tree (*sidrātu'l-muntahā*):

Agar ek sarai moi bar tar param
Farogh-i-tajalli bi sozad param. (Sa'dī)

If I fly higher by a hair's breadth,
The splendour of Glory will singe my wings.

The soul of man is a divine secret, a similitude and limitation of God in the secret of *Anā*, *Rūḥ* (p. 53, *Studies in Tasawwuf*). Similitude here is reality itself.

2. *Tajallī* means display of a single thing (*shay*) on itself in several and various forms, like a seed displaying itself as several fields, and a flame displaying itself as several flames, and a man displaying himself as several men. This is neither repetition nor *Ḥulūl* (incarnation). Soul is thus in *tajallī* in the form of body; and sometimes in a form other-than-body, and appears separate from the body—taking a form outside the body displaying itself to itself. Thus it is in the body and outside it. Really all bodies are its garbs. The soul has three kinds of garbs. (1) elemental (2) *mithālī* or *barzakhī* and (3) soul or angelic body. Man sees only the material body; but when he performs 'practices' and devotion, the *mithālī* form comes out of the elemental body and becomes itself the observer and the observed. Man then thinks that it is another, (*'ghayr'*), whereas there is no 'other' here. Thus it is possible for him to see himself in thousand forms. In fact, the whole world is the garb of the soul which undoubtedly is one. The body is its garb, and it has another garb, hidden and underneath it; and this is its *mithālī* body, and this is the

body that shows itself in the mirror. In natural death, the body becomes dead; in voluntary death, this is not so. In the latter, the body, mind, and soul are equally clarified, and the soul has less connection with bodily trappings and shows itself to itself, out of its elemental body and in its *mithālī* garb, which is different from its elemental garb. At the time of exit at voluntary death, the *mithālī* form does not cut itself off from the body. In dream, the *mithālī* body goes away to distant places, but when a flea bites the elemental body, it gets back in a flash. Think of the *mi'rāj* of the Prophet in this light, when the Prophet's bed was warm on his return.

All forms are the dresses (on sheaths) of the soul. The *tajallīyāt* do not multiply the thing which is in *tajallī*. *Tajallī* is merely an appearance without the reality of its own. Several wicks are lighted from one lamp; there is no multiplicity in lamps.

3. Body itself is soul, as ice itself is water or vapour; the difference lies in the thickness of the one, and thinness of the other. Soul does not enter into the body; but it manifests itself in it, when the body is ripe for it. The soul is like the rider and the body is like the horse. The motion of the soul and body is like the motion of the hand and the key.

Ar-Ruhu-Allah
La tataharraka dharratin illā bi idhn-illa

Soul is God.
Nothing moves except by the command of God.

When God wanted to observe Himself, He wanted mirrors bright on one side, and obscure on the other. Men's bodies contain 'hearts' which are bright on one side and obscure on the other. He manifested Himself on the bright side. The more the heart (*Qalb*) becomes brighter, the plainer it reflects God. Multiplicity is in hearts and not in the observer. Hence soul which is a reflection of God is one. Reflection is not *Ḥulūl* or incarnation. The brightness of the mirror reflects the face of the observer. The mirror of the 'heart' is covered with obscurity on one side, which is called materiality. In this way the sight of

the observer is thrown back on himself; reflection is therefore a mere name for this, which really does not exist. It is the face of the observer that is seen. Multiplicity of faces is owing to the number of mirrors, while the face is merely one; there can be no multiplicity of one face without the multiplicity of mirrors of different sizes, makes, and colours; herein the observer makes a mistake that one thing has become many. This observation of one thing as many is called *Rūḥ* (soul) or *Amr-i-Rab* in *sharī'at*, and *tajallī* in taṣawwuf. *Tajallī* is really the manifestation and display of a thing to itself by itself. Hence for the observance of this individuality (*nafs*), He made mirrors of Himself, calling their bright side by the name of *Qalb* (heart or mind), and their obscure side by the name of *Qālib* (body). He displayed Himself in the bright side. The mirror and reflection and observer are one and the same reality. The observer is not satiated with the relish of His Beauty and will be seeking it till the end of no time. The mirror does not take part in the observation. The brilliance and obscurity are only the means of observation. The obscure side of *qalb* is only the *thickening and concretion of its brilliance*; otherwise there is no obscurity here; like water thickening and becoming ice. In water sight pierces through; in ice it does not. There could have been no observation, if there were brilliance only or obscurity only. Rays pass through brilliance, and are reflected by the obscurity (coating of the glass). God could not see Himself reflected in angels who are brilliant bodies, and in beasts who are dark bodies. Man has both the brilliant and dark sides; and thus becomes a fit mirror for His reflection, a fit vessel for securing His light. Men do not see jins in this world as they are bodies of light, which their sight pierces through; and jins will not see men in the next world as *their* bodies will become more transparent than the jins.

4. The verses, *wa fi anfusikum afalā tubsirūn*:[1] "He is in your *nafs* and you do not observe" and *Laqad jā' kum rasūlun min anfusikum*:[2] "We have sent a messenger in your *nafs*" indi-

1. Sura Dhāriyāt, LI: 21.
2. Sura Taubah, IX: 128.

cate that the 'I-ness' of *sālik* is a messenger from the 'He-ness' (*Huyūat*) of God. Thus the ḥadīth, *La yas ani ardi wala samai wala kin yasani qalbi abdul moumin*: "I could not be contained in the heaven and the earth, but could be contained in the heart of a true believer." *Rūḥ* (soul) is the porter of the Divine Kingdom; it makes itself and others reach God. Therefore you consider yourself as the messenger of God. The reality of man has 'necessary-ness' and 'possible-ness' on either side. *Bayn ul asbaayni min asabi ur rahman*, "*Between the two fingers of the fingers of God*" is a ḥadīth for this; as also the Quranic verse, *Laqad karramnā banī ādama wa hamalnāhum fil barri wal bahri*:[1] "We have blessed the children of Adam and carried them over land and sea." Hence Abū Bakr and Fārūq have said: *Ar Ruh la tudkhilu tahti kum*,—the soul has not come under the command of "Be." Hence also, *As-sufi lam yukhlaq;* ṣūfī *is* not one 'created'.

5. All the souls are one in 'soul-ness'; the multiplicity has arisen out of their connection with bodies, like the sun which shines on different objects, but does not partake of their qualities. All good qualities relate to soul; and bad qualities are the result of its connection with bodies. In fact all its good qualities belong to *'Ālam-i malakūt*, the soul's own quality is gnosis. The soul-ness was one with the *Dhāt* before manifestation; as waves are one with ocean before their manifestation. In fact, waves are ocean and ocean is waves. The differentiation is only suppositional. Some one has said: *La tafriqa bayni wa bayni rabbi illa ba sifatun; wujud ma minhu*, "There is no differentiation between me and my God except in attributes; my existence is from Him." *Dhāt* and attributes are both *qadīm* (eternal); otherwise there would be two *qadīms* which is impossible. For then the *Dhāt* would be existent with the existence of Existence and *ṣifāt* with their own existence. The Prophet has said: *Mun raani faqad-ra ul-haqq*, "Whoever has seen me has seen God." *Al ana kama kana*: "He is now as he was before." *Kanallahu wa lam yakun maahu shayan*, "God was and there was nothing with Him." How then could there be a partner now with Him? Past, present, and future are one with Him.

1. Sura Banī Isra'īl, XVII: 70.

6. Abū Bakr-i-Muktī said: "*Rūḥ* is the 'command' (*amr*) of God and does not come under the category of the 'commanded' like angels, jins, animals, vegetables, etc." God has said: *Nafakhtu fi hi min rūhi*:[1] "I breathed unto him (Ādam) of my breath." "I created him with both my hands,"[2] *viz.*, *jalāl* (glory) and *jamāl* (beauty). Man was not created with the soul of angels, jins, or animals, but with Divine breath.

7. The 'uncreated' *Rūḥ* is *Ḥaqīqat-i-Muḥammadī* (Waḥdat); and the next lower plane is *Ḥaqiqat-i-Insānī* (*Wāḥidīyyat*). The 'created' *Rūḥ* is from '*Aql-i-kul* downwards to *Insān-i-Kāmil*, (*i.e*, throughout all the 28 *asmā vide* diagram.) The *Rūḥ-i-Insānī* is immortal. The 'uncreated' *Rūḥ* is also known as *Ser*; Extensive Existence, the Holy Spirit. All individual spirits are its reflections. It is the *Rūḥ* which was 'breathed' in *Nafakhtu fi hi min rūhi*. (I breathed unto him of my breath.) *Fa aynama tawallu fa thumma wajhullah*. "Wherever thou turnest, there is the face of the Lord."

8. *Rūḥ* is a limitation of *Ḥaqq*, just as body is a limitation of *Rūḥ*. The relationship between the limitation and the limited is only suppositional, like the limitation between bubble and water. In the first stage, it is called *Rūhu'l-Quds*; for in this station it is absolutely Pure. In ascent from materiality, one reaches *a plane which is free from materiality* and this plane is *Rūḥ'l Quds*, which is the plane of *Ḥaqīqat-i-Muḥammadī*.

It is the origin of all aptitudes and forms; it expresses itself in forms; it is like meaning in words.

9. On whatever object the *jamāl* of *Rūḥ* reflects itself, that object receives its value; the *Shab-i-Qadr* received its value from *Rūḥ*. *Tanazza-lul-malāikatu war-Rūhu fihā*.[3] In it, angels and *Rūḥ* were sent down. You cannot see the *Rūḥ*, unless you outstrip both the worlds. It is neither within nor without the body, neither detached from nor attached to the body. It is both within and without, both detached and attached.

'Aziz-i-Nasfī said that no man has more than one *Rūḥ*; but the *Rūḥ* gets different names in different stages, according as its

1. Sura Sad, XXXVIII: 72.
2. Ibid., XXXVIII: 75.
3. Sura Qadr, XCVII: 4.

different qualities manifest themselves, *Rūḥ* in its outward aspect is, in one place, hearer ; in another, speaker ; and in another, seer. All these are one thing, which gets different names. In its inward aspect, it is in one place, vegetable *Rūḥ* ; in another, animal *Rūḥ* ; and yet in another, *Nafsānī Rūḥ*. It is also the *Rūḥ* of Nabīs and *Rūḥ-i-Qudsī*. Some Ṣufīs say it is a reflection of God, and some say that it is God Himself.

10. The Light of Muḥammad is of two kinds :

(1) Internal,—which is in the stage of knowledge, which is also called *Ḥaqīqat-i-Muḥammadī* and is 'uncreated' as a Ḥadīth says :

Ana min nurullahi wa khalaq kulluhum min nuri, "I am from the light of God, and the whole world is from my light."

Here *min* or *from* shows *beginning* and not separation. The *Nūr* of Muḥammad (peace be on him) is a limitation or circumscription of a part of the Absolute Existence ; and this part is 'uncreated' ; it is of the nature of the Creator. This is not the same as the cult of naturists (*dahrīyyahs*), who maintain that the external manifestations are co-eternal with God. It is, however, eternal ; in as much as it is a limitation of a part of Absolute Existence, which *ipso facto* is uncreated.

(2) The manifest *Nūr* in externality begins with *'Aql-i-Kul*, and descends to *Rūḥ i-Ā'zam*, *Qalam*, etc., which are called *Rūh-i-Muḥammadī* ; while the *Nūr-i-Muḥammadī* is called *Ḥaqīqat-i-Muḥammadī* ; or as a ḥadīth puts it, *Awwalu ma khalaq allahu aqli wa nuri*, "God first created my Reason and my Light."

Rūḥ-i-Muḥammadī is thus the 'created' *Rūḥ*.

Shāh Wajau'l-Ḥaqq, however, says that both are the same. The fact is that Muḥammad (peace be on him) has two aspects : one of Reality and another of 'createdness'. From the side of Reality, he said : *Ana Aḥmadun bila mim*, "I am Aḥmad without *mim*", (*i.e.*, I am *Āḥad*) ; and from the side of 'createdness,' he said : *Abdahu wa Rasulahu*, (His servant and messenger). He is the *barzakh*, *i.e.*, the line of demarcation between the two.

11. When the *Nūr-i-Raḥmānī* (the light of God) manifests

itself without the screen of *Rab*, it is without colour, quality, and similarity. In this connection, there is neither orientation, nor occidentation, neither left nor right, neither above nor below, neither time nor space, neither day nor night—*La inda Rabbi sabahun wa la masawun*, "With God, there is neither morning nor evening."

12. Bāyazīd Bistāmī said: "I reached God by two steps."

Ik qadam bar nafs-i-khud wa digar dar kuyi dost, "One foot on my own *nafs*, and the other in the street of the beloved." The majority of people say, that this means working contrary to *Nafs* and reassorting to *Mujāhada*; but it is really one foot in manifestations (the world); and the other in the existence of the 'I-ness' of *sālik*; one in the understanding of self and the other, in that of God.

Mun arafa nafsahu faqad arafa Rabbahu, "He who understood his *nafs* understood his God." With the Shuttaris, there is neither opposition to *nafs*, nor *Mujāhada*; neither is there *Fanā* nor *Fanāu'l-Fanā*; for *Fanā* requires two personalities: one that is to be annihilated, and the other, the one in which this one is to be annihilated which is opposed to *Tauḥīd*. The Shuttaris affirm *Tauḥīd* and observe the *Dhāt* with its *ṣifāt* in all stages and *tajallīyāt*. The Prophet said, *Mun arafa nafsahu faqad arafa Rabbahu* (one who understood his *nafs* is the one who understood his God); and did not say: *Mun khalafa nafsahu faqad arafa Rabbahu*, "One who contradicted his *nafs* understood his God". They see the sign-less in signs everywhere—material and spiritual. All objects are the reflections of His Existence; and the movements of objects are necessitated by the *tajallīyāt* of *asmā* and *ṣifāt*. When *tajallīyāt* move, their shadows (*i.e.*, the objects) move. *La tataharraka dharratin illā bi idhn-illa* (Ḥadīth): "Nothing moves except by the command of God."

God exists and nothing else. The 'He-ness' of God is manifest in the form of the 'I-ness' of *sālik*. Hence the cognition of one's 'I-ness' is the cognition of God's "He-ness", He is thus both the 'knower' and the known.' *Arafta Rabbi bi Rabbi* "I understood God by God." *Wa fi anfusikum afalā tubsirūn*,[1] "And He

1 Sura Dhāriyāt, LI: 21.

is in your *nafs* and you do not observe Him" says the Qur'ān. The cognition of God is prior to the cognition of self; hence they said "forgetfulness of God is the forgetfulness of self." Forgetfulness comes in after cognition.

One who forgets his *nafs*, forgets his God. A darwish wearing a black robe entered the *khānqāh* (cloister) of Junayd. When asked about his mourning dress, he said that his God was dead; thereupon he was turned out thrice.

It then transpired that the darwish had killed his *nafs* through ignorance, and therefore had worn a black robe.[1]

13. The bodies of Prophets and *Awlīyā* are not material bodies but soul bodies. '*Ajsamina arwahina, arwahina ajsamina.*' Our bodies are our souls, and our souls are our bodies (as Muḥibullāh of Allahabad has said).

1. Christ said on the Cross: "*Eloi Eloi lama Sabach thani*" (Mark 15: 34), *i.e.*, in his hour of tribulation, he had forgotten his *nafs*—which was God: and this was the same as God having forgotten him. The Qur'ān enjoins, *Faudhkuruni adhkurkum waushkuruli wala takfurun* (II: 152). 'Therefore remember Me, I will remember you, and be thankful to Me, and do not hide (the Truth).'' When God is not remembered as the *Actor* in all manifestations He is as good as forgotten and hidden, for *kufr* is 'hiding the Truth' and considering *ma-siwallah* (other-than-God) as actor. The *bāṭin* or self of Christ was God; and he had realized this. The Essence of his time *believed* in such a doctrine, but it was Christ alone who had *realized* it. In the darkest hour, however he forgot this—which is tantamount to God having forgotten him. The *bāṭin* or the real self of every man is God, only, that adepts in whom their 'I-ness' has gone out and God's 'I-ness' has come in, *realize* this, and others do not. This state of *Fanā* is confined to the one who has realized this; others cannot call him God, for then they would be confining God to one particular manifestation. *At-Tauhidu isqat ul-isharat. Tauḥid* is the dropping off of all indications. Picton in his *Mystery of Matter* (pp. 405, 419, 427) says: "We cannot and ought not to say of a mountain or a tree or even a good man or of the starry heaven that this is God. For all these are only fragmentary phenomenal manifestations of God."

CHAPTER VII

(The World of Similitudes 'Ālam-i-Mithāl)

1. The first limitation comprises the *Dhāt*, *ṣifāt* and *a'yān* in the abstract, *i.e.*, in this, the *Dhāt* was not distinct from *ṣifāt* and *vice versa* and *a'yān* were not distinct from each other in knowledge, and were not outside. This stage is called *Ḥaqīqat-i-Muḥammadī, Waḥdat.*

The second limitation is when God saw these in detail, and distinct from each other. These were distinct in knowledge. This stage is called *Rubūbīyyat, Ḥaqīqat-i-Insānī, 'Ālam-i-Mithāl.* In this stage, *a'yān* had knowledge of their own distinctness from each other. This finds its illustration in a seed. The first limitation is the knowledge of a seed as a seed In the second limitation, the seed finds its potentialities of roots, trunk, branches, leaves, flowers and fruits in knowledge. These have differentiation not in existence, but only in knowledge. These are the *a'yān* of the ṣūfis and the *māhīyyat* of the philosophers. The details of these in manifestation are *'Ālam-i-Arwāḥ, 'Ālam-i-Mithāl, 'Ālam-i-Shahādat* and *Insān.*

In the first state, the *Dhāt* is not considered as having any *ṣifāt* and *i'tibārāt*, and even absolutism and existence. It is the First without Firstness, and the Last without Lastness.

2. Perfection is for God. His perfect manifestation is the Universe; our manifestation, our attributes are a glimpse of His attributes, and therefore they are imperfect.

3. A *murīd* once told his *pīr* that his 'affectation of the heart' (*khatra*) went in every direction. The *pīr* told him that wherever the *khatra* went, there is God, *Fa aynama tuwallu fathamma wajahulla.* "Wherever thou turnest, there is the face of God." Surely *khatra* itself is God that descends from *Hāhūt* to *Lāhūt*, and from *Lāhūt* to *Malakūt* and from *Malakūt* to *Nāsūt.* The *khatra* is *Hāhūt* before starting; after starting it becomes *Lāhūt;* and when it takes a form in knowledge, it becomes

Malakūt; and when it materializes outside, it becomes *Nāsūt*.

4. Limitations are without number, but six are fixed for our understanding. The first is *Waḥdat*, which is the first *Ghayb*; and the second is *Wāḥidīyyat* which is the second *Ghayb*. In the first, *a'yān* even are in *fanā*. *Kanallahu wa lam yakun maahu shayan*, (Ḥadīth) "God was and nothing was with Him." Here things (*a'yān*) did not exist even in knowledge. In the second limitation, *a'yān* are existent in God's knowledge; *but without the knowledge of their own existence*, and of differentiation from each other, *i.e.*, they are known to God but hidden from themselves. The third is *Arwāḥ*, in which *a'yān* have discrimination of themselves and of each other; the fourth is *Amthāl*, in which the prototypes of objects become existent; and the fifth is *Ajsām* in which they have material bodies. The sixth is a conglomeration of all these, *viz.*, *Insān i-Kāmil*, which comprehends all stages.

5. *Hūyūyat* is absolutism, *La ba-sharti shay*; it is *Āḥdīyyat*; *Ba-sharti la shay* is *Waḥdat*; and *Ba-sharti shay* is *Wāḥidīyyat*.

CHAPTER VIII

The Causal World ('Ālam-ī-Ajsām)

1. *Aan Padsha-i-Azam dar basta bud muhkam,*
   Pushida dalqi-Adam nagah zi dar bar amad.

   That Great King was within strongly-barred doors,
   Putting on the garb of Adam, he suddenly emerged out.

That is assuming the garb of *ṣifāt* and *asmā*, He made Himself manifest.

A ḥadīth says: "I was a hidden treasure. I loved to be known and created the world to be known," *i.e.*, became manifest from the first limitation to the sphere of dust.

A Deccani poet says:

Wuh dhat-i-mahz-i-mutlaq darsan ka dyd karney,
Adam ka rup leykar bahr-i-shikar aya.

That Absolute *Dhāt* to have a view of the *tamāshā* of his own worship,
Assumed Adam's garb and came out for a hunt.

2. *Khalaq al-insana ala surat-ir Rahman.*

   He created man in the image of Rahman.

Al waladu sirrun li abihi. "The child is the secret of its father." When God was manifest to Self, the world was hidden as essence and God was form; when the world became the apparent form, and God was the essence, the unborn child was hidden, and father was manifest. When it was born, it became manifest, father became the hidden meaning of the child. The form of father is the reality of the form of son. Thus the two become one form and one essence; multiplicity is therefore in fancy (*i'tibār*). When the child is in father, it is the reality of the father itself, and when it comes out, it appears to be his off-shoot—The seed is hidden in the tree, and the tree is hidden in the seed.

Ilm-i-haqq dar ilm-i-sufi gum shawad. (*Mathnawi*)

God's knowledge is hidden in the knowledge of ṣūfī.

One who sees God does not see his self. *Fanā* therefore is when you are existent, and the 'other' is non-existent—*Ana Ahmadun bila mim.* "I am Ahmad without *mīm*," *i.e.*, I am *Āḥad* —as the Prophet is said to have said.

3. In the first manifestation, God is the mirror of the world; and in the second, the world is the mirror of God. Jami says:

A'yan hama a'yina wu Haqq jalwa-gar ast,
Ya nur-i-Haqq a'yina wu a'yan suwar ast.

The a'yan are mirrors, and God is manifest,
Or the Light of God is the mirror and a'yan are forms.

In each of these mirrors, no one is manifest but God himself.

4. For invitation (towards God), a perfect man is required; one who includes all the stages of *sulūk* in himself,—a gnani who is a devout man, a lover of God, a man of good morals, *etc.*, for if he is only *one* of these, he will lead his followers to his own particular cult. Hence Hafiz said:

Keh salik bay khabar na buad,
Zi rah wa rasm-i-manzilha.

A *sālik* is one who is not unaware,
Of the ceremonials of the stages to his destination.

5. Our existence is the reflection of His existence; and our perception is the reflection of His perception. Whenever I perceive my *nafs*, God perceives His *Dhāt*, and *vice versa.* Hence *'man arafa nafsahu faqad arafa Rabbahu.'* "He who understood his *nafs* understood his God." Knowledge of one's *nafs* is the knowledge of God, *i e.*, in a particular manifestation, the *Dhāt's* knowledge is as much as the knowledge of the manifestation itself; *Dhāt* and *nafs* are the names of one and the same reality. A ḥadīth hath said: *'arafa Rabbi bi Rabbi* (I understood God by God). God is known by Himself to Himself without the intervention of *'ghayr'* (the 'other.') *Annahu ala kulli shayin shahid.*[1] "God is cognizant of every object."

1. Sura Hā-Mīm, XLI: 53.

Aarif wu maroof bi man-i yekast
Aan ki Khuda ra bi shanasad khud ast

The 'knower' and the 'known' are the same,
Whoever knows God is God himself.

'*Ma arafnaka haqqa marifatika.*' "I have not known Thee to the extent, that the knowledge of Thee requires." (ḥadīth) His knowledge of Self pertains to his Self only. Moses prayed for a vision of God ; since such a vision is cut off from '*ghayr,*' the answer was *Lan tarani.*[1] (Thou canst not see Me.) '*La yara Alla ghayr-ulla.* "The 'other' cannot see God." The 'other' has no existence and therefore no sight. God is 'seeing' and the 'other' is blind.

Know therefore all the limitations (spiritual and material) are your sheaths or garbs. '*Kunta kanzan makhfiyan, fa ahbubtu an aurifa fa khalaqtal khaq*' : "I was a hidden treasure, I loved to be known and created the world." If this love were not there, the hidden treasure would not have become manifest. Love manifested itself in the mirrors of the hidden treasure and saw Its different attributes and uttered Its own praises.

6. The most manifest of things is the existence of God.

'*Nurun ala nurin, yahdi Allahu li nurihi man-yashau*'.[2]

Light upon light—God guides with His light whomsoever He pleases.

'*Allahu nur-us-samawati wal ard.*'[3]

God is the light of the heavens and the earth.

The imaginary existence of the World is annihilated in the Real Existence of God.

7. The existence of God is more manifest than other existences. It is the perceiver and the perceived. Light cannot perceive without light, and what it perceives is light itself ; things are darkness in themselves. The seer sees with the light of the

1. Sura A'rāf, VII : 143.
2. Sura Nūr, XXIV : 35.
3. Ibid.

sun, and the thing seen is seen by the same light. All existences (of things) are therefore darknesses. Their existences are, as it were, borrowed from His Existence; they are a trust from Him. He is the perceiver and the perceived, the knower and the known; you are only '*adum*.'

Kullu shayin halikun illa wajhahu.[1] Everything is an annihilation except His face.

One descends into a salt-pit, and turns into salt itself. Whatever has existence has appearance also. The 'I-ness' of *sālik* is the 'He-ness' of *Ḥaqq*. It is the same whether you say "I am the Truth," or "He is the Truth."

8. There is only one reality and that is the *sālik*. He ascends and descends in himself. Going up from the root to the branches, he becomes the lover ; and coming down the branches to the root, he becomes the beloved, He hangs his self on his self. He finds his self in all the branches and finally reverts to the fruit—and finds one reality in all.

9. *Ghayriat* ('other-ness') is the active attribute of the One-ness of *Dhāt*. All active attributes bring this 'otherness' into play. There can be no manifestation without the display of 'otherness' and 'multiplicity.' Hence oneness is real; and multiplicity, hypostatical or suppositional.

In the stage of *Dhāt*, potentialities and aptitudes were *Dhāt per se*; and there was no multiplicity of them. *Dhāt* was *Dhāt*. When '*Ilm* (knowledge) dawned, these potentialities and aptitudes became 'the known.' When external manifestation (differentiation between them) took place, they became *a'yān* or the realities of the 'created', and finally obtained the name of 'created objects.' In this stage, the multiplicity in knowledge took the shape of real multiplicity ; for the *Dhāt* showed Itself in the multitudinous garbs of '*tajalliyāt*' and similitudes—these innumerable *dhāts* came out of one *Dhāt*, and will remain so for ever; hence those in Paradise will have eternal life. Their passport will be inscribed with the words :

1. Sura Qasas, XXVIII : 88.

'*Min al-hayyul-lazi-la-yamutu il al-hayyul-lazi la yafutu.*' "From the Living One without Death to the living one who does not perish."

Do not, however, think that the *Dhāt* was first one, and then became many and turned away from Its own aspect (*az haysiyat khud baz gardid.*) This external multiplicity from eternity to eternity looks like real multiplicity; yet in real *kashf* (spiritual discernment), it is suppositional multiplicity. If a thing takes different aspects, it does not become many in its own view—the water of the ocean does not become many by its waves and billows. His *tanzīḥ* (His *Dhāt* with infinite attributes) cannot come within the ken of reason. *Tanzīḥ*[1] is His purity from all the detections and imperfections, connected with 'the other.' The nearest angels are not aware of his *Tanzīḥ.* Even God Himself has no connexion of knowledge with His *Dhāt* in this stage. The '*āriff* arrives at this stage by entire self-forgetfulness and annihilation (*fanā*). After he has reached *baqā,* he descends and gets into limitation once again from illimitableness; and wanders from the plane of the first limitation to the plane of dust; in these wanderings his forgetfulness disappears.

10. We are forms, and God is our reality.

Haqq jani jahan ast wu jahan jumla badan
Tauhid ham-ein ast digar shiwa wu fun.

God is the life of the world and the world is the body,
This is 'oneness' and the rest, vain words.

The limited could have no form without the unlimited; and the unlimited can have form without the limited. In this sense, the limited is shape; and its reality is the unlimited. The meaning of this does not take shape in mind with mere arguments; one has to get into a state of *Ḥāl*; in which limitations disappear, and one realizes that the reality of the limited is absolutism.

1. *Tanzīḥ* is not really Nirguna; for in *tanzīḥ* the *dhāt* is with its infinite hidden attributes; whereas in Nirguna it is attributeless, which reduces the *dhāt* to a mere cypher.

The veil on the face of absolutism is nothing else but limitations. When the limitations of the bubble disappear, it realizes itself as the ocean. When you have not realized this *Ḥāl*, you may still entertain the belief, so that on the day of judgment, you may be reckoned amongst the band of the people of *Ḥāl*. Junayd said to his audience at one of his lectures: " You come here and hear my teaching, but do not understand it. You merely shake your heads. If on the day of judgment, you are asked who you are; and you say 'We were head-shakers at the lectures of Junyad', God will let you off free."

11. Shaykh Yaḥya Munirī said that the wrath of God consists in showing himself as '*ghayr*' and turning Himself from '*Aynīyat* into *Ghayriat* (see pp. 46, 47, 174, 182 of *Studies in Tasawwuf* for an explanation of these terms). This is the subterfuge of God; He makes the rose appear like the thorn. Those who see the '*ghayr*' are '*mahjūbīn*' (veiled). This *ḥijāb*' (veil) is compared to the tresses on the beloved's cheeks; and the 'mahjūbīn' will be involved in it for ever. *Kufr* is connected with the dark hair of the tresses and *Īmān* (belief) with the fair cheeks of the beloved. Thus two camps are created: the army of God and the army of Iblis—those that are rightly guided, and those that are led astray.

Man yahdi Allah fala mudilla lahu wu man yudlil hu fala hadiya la. (Ḥadīth)

Whom God leads straight, thou (O Prophet) canst not lead astray; and whom God leads astray, thou canst not lead straight.

Leading straight and leading astray are metaphorically connected with Muḥammad (peace be on him) and Iblis, respectively; but these two are the attributes of God Himself. The one is compared to cheeks and the other to tresses. Really, the name of the one attribute is Muḥammad; and that of the other Iblis. By observing Himself, He said praises to Himself and became Muḥammad.

Ataduna balan wa tazaruna ahsanal khaliqin.[1] What! do you call upon Baal, and forsake the best of the creators.

1. Sura Sāffāt, XXXVII: 125.

By veiling Himself from Himself, He becomes His own '*ghayr*', condemns Himself and runs away from Himself, and becomes Iblis, and gets the appellation of Satan. From a distance, the one aspect gets blessings and the other wrath; and this is the eternal state Thus the Prophet is described as an embodiment of blessings, which are compared to cheeks, *Ma arsalnaka illa rahmatan lil-alamin* [1]

"We have not sent thee, (O Muḥammad) except as a blessing unto the worlds." Wrath or glory is the name of tresses; it became Iblīs, for whom it was said: *Inna alayka lanati ila yaumiddin.* "My curse is on you, till the day of judgement." [2]

12. Objects are *a'yān-i-khārija.* Their realities were in God's knowledge before their manifestation They were eternal (*qadīm*) in God's knowledge, as God's knowledge is eternal (*qadīm*); and when they become manifest, they become *ḥādis* (temporary). They were *dhāt* in the first stage; their manifestation is temporality itself.

13. God has a special relationship with existence. Each of his *shāns* (aptitudes) has a special feature, which is not to be found in other *shāns.* When a *shān* enters into knowledge, it becomes an '*ayn* (a form in knowledge); and when it becomes manifest, it becomes an '*ayn-i-khārija* or the Word of God, or an object. This multitudinousness of *a'yān* does not disturb the oneness of *dhāt*, as the appearance of jug, *kūza*, or dish does not disturb the oneness of clay; the potter has thus a special relationship with each vessel, and the relationship does not become extinct.

14. God's manifestation is more in evidence than that of any manifested object—He is *Hu-az-Zāhir*—He has nothing above Him. He is more hidden than any hidden object—He is *Hu-al-bāṭin*—He has nothing below Him. His manifestation does not conflict with His hiddenness, as He is both *Hu-az-Zāhir* and *Hu-al-Bāṭin.* His hiddenness is as manifest as His manifestation.

His existence is more manifest than other existences:

1. Sura Anbiyā, XXI: 107.
2. Sura Sād, XXXVIII: 78.

Allahu nur-us-samawati wal ard.[1]

He is the light of the heavens and the earth. Multiplicity does not enter into His Existence. His Existence is Its own indication; the indication does not become a part of It; for *namūd* (appearances, phenomena) are attributes of *bu'ud* (existence). Every object cognizes its own existence.

The particular is more prominent than the common, *Fi anfusikum afala tubsirun.*[2] "He is in your *Nafs*, you do not observe Him." The cognition of His Existence is therefore prior to the cognition of *Nafs*.

15. The veil (*ḥijāb*) from God is of two kinds:—Personal and Attributive. The Personal veil does not disappear, so long as you are *'Abd*, whose *dhāt* itself is a veil; the attempt to remove it is like furbishing a stone, which will never shine. The veil of attributes disappears, when you change your *dhāt* and *ṣifāt*, as such, into His *Dhāt* and *Ṣifāt*; it is like furbishing rust off a glass.[3]

16. The Prophet was a complete manifestation in all stages of manifestations, *i.e.*, from *Waḥdat* to *Ajsām*—Hence he was called *khāṭum* (the terminator) or *khātim* (the seal). *Laisa nabi nabium* (no prophet after me) says a ḥadīth.

17. Hamdan-i-Qassar (the washerman) said: "I do not consider my *Nafs* superior to that of Pharaoh; for in affirming 'I-ness,' the *nafs* commits *shirk*. *Nafs* is one; hence the *nafses* (*nafūs*) of Moses and Pharaoh were the same in nature. The *nafs* is not free from committing what are abominations in the sight of God. The *nafs* of *'ārīff* is *'āriff* (knowing) in playing deceit.

18. A ṣūfī is one whom God has elected without any choice

1. Sura Nur, XXVI: 35.
2. Sura Dhariyat, LI: 21.
3. Shah Kamal has said:

Dhat wu sifat mayray dhat wu sifat uskay,
Banday mein aur Khuda mein nisbat isay kahtay hein.

My dhat and attributes are His Dhat and attributes.
This is the relationship between abd and Rab.

on his own part; he is the beloved of God. A *faqīr* is one who selects himself for the love of God. He is therefore the lover of God or seeker after the love of God; he runs away from all restrictions of etiquette. In the one, the ṣūfī is 'the sought after'; and in the other, the *faqīr* is the 'seeker after,' and God, the 'sought after.'

19. Duality is the opposite of Unity; one who is screened by duality is debarred from Unity. A Mawāhid should come out of duality, and immerse himself in the Unity of self, which is *Fanā-fil-Fanā*, so that Unity itself does not remain.

At-Tauḥīdu nisyan ut-Tauḥīd,—"Tauḥīd is forgetfulness of Tauḥīd."

Man arafalla la yari-falla.

"One who understood God, does not know Him." The seeker at the time of demanding the *kashf* or knowledge is veiled from knowledge.

20. A *zāhid* refers his goodness to God—that he does good through His inspiration—and his evil, to himself. But a *mutakalliq* (one in the first stage of *Syir-fillā*) at times refers it to himself and at times to God. A *muḥaqqiq* (one in the last stage of *Syir-fillā*), who has attained to the 'third I-ness'—himself becomes the actor—(The first 'I-ness' from the bottom of the arc of *Tanazzulāt* is in *Asmā*; the second is in *Wāḥidiyyat*; and the third is in *Waḥdat*.); and finds himself present in all material and spiritual manifestations, and in all Asmā-i-Kiyānī. He becomes actor himself and his own *khalīfa*, and regards his material body as one of his *khalifas*.

21. *Kashf* consists in coming out of the screen—the densest screen is the 'I-ness' of *sālik*.

Tu khud hijabi khudi, Hafiz, az miyan bar-khiz.

"You are your own screen, O Hāfiz, get out from between it."

There is no screen existing except the imagination of your own existence.

22. *Ḥaqq* is *khalq* (the 'created'), after the display of multiplicity; and *khalq* is *Ḥaqq* (the Truth) after the disappearance of

the same. Rābia Baṣrī said: "God was first apparent and the world hidden; now the world is apparent and God hidden—Live in such a way that God becomes apparent and the world hidden as it was before." *Kanallahu wu lam yakun maahu shayun.* "God was and there was nothing with Him."

Wallahu al'aana kama kana

"God is as He was before." This is a reference to the journeys on the downward arc (*farq*) and then on the upward arc (*jam*). After the downward journey, the upward journey begins—which is *Mi'rāj Waḥdat* (oneness) is obtained after *kathrat* (manyness). This is *Jamu'l-Jam* which is also called *Maqāman Maḥmūd*,[1]—"a position of great glory" and *Qaba Qausayn*,[2]—"the meeting-place of the two arcs of a bow." This is the station of *Ghauth* and *Quṭub*. The station of *Fard* is *Jam*. A *Ghaūth* or *Quṭub* bears the world on his shoulders :

Wa hamalna-hum fil barri wal-bahri.[3]

"We carry them on the land and on the sea."

23. 'Ālam (the world) is the manifestation of *Dhāt* in the garb of aptitudes and attributes, this is the effervescence of Love ; the sea appears in the garb of waves—Muḥammad-i-Maghrabi says :

Zi darya mauji guna gun baramad
Zi bay chuni bi rungi chun baramad

From the sea, waves of different colours arose—
From non-similarity came into variegation of colours.

Consider therefore the Reality of God as the reality of *khalq*, and the reality of *khalq* as the Reality of God. Matter is like *'ālam-i-nāsūt*; water like *mithāl*; air like soul; fire like attributes; and sight like *Dhāt*.

24. In spite of worshipping his desires, man should wor-

1. Sura Bani Israel, XVII : 79.
2. Sura Najm, LIII : 9.
3. Sura Bani Israel, XVII : 70

ship his God. The child while playing performs several duties enjoined by its mother.

25. Objects are the 'words of God' and every word is made for a meaning. Whosoever makes proper observation, understands the meaning from the form of each object. Every object is the mirror of His *Jamāl.* The Quran says :

Sanurihim āyātina fil-āfāqi wa fi anfusihim hatta yatabayyina lahum annahul-haqqu.[1]

"We will show them our signs in the worlds, and in their selves, until it becomes manifest unto them that it is the truth."

Here objects of the universe and 'selves' are mirrors. Every action is the form of an idea or intention—*Al a'malu bil-niyat.* If the intention is right, action matters little. *Niyat al-moumin khairun min amalihi,* says a ḥadīth. The intention of a believer is better than his action. Every object has a form and a meaning—the meaning is God ; you should run away from the form to meaning. Let not your external acts be more than a few Farā'iḍ, *i.e.*, (actions that are compulsory for every believer). You should run away from formal devotion as much as you run away from sin.[2]

1. Sura Hā-Mīm, XLI : 53.

2 This is like the definition of religion by Dr M C. Forster at Benares: "True Religion has a splendid ally in modern science ; if required to define the minimum religious equipment of a boy or girl, I should suggest in all reverence the Ten Commandments and a microscope." Good that this is not intended for adults, for the spiritual side of religion is wholly cut off from it.

CHAPTER IX

Prayer (Ṣalāt)

1. *Ṣalāt* (Persian, *namāz*) is derived from *waslat*, adhesion, approaching ; the exoterics understand by this "to adhere to certain particular ordinances in prayer ;" and the esoterics, "the adhesion of the lover to the beloved." Shibli said : "*Waḍū* (ablution before *ṣalāt*) is separation and *ṣalāt* is adhesion." *Man lam yanfasal lam yattasal.* "He who did not separate, did not adhere." This is the eternal prayer. *Al-lazinar-hum alā salatihim dā'imun.*[1] "They are in eternal prayer." The lover is always drowned in the love of the beloved ; the other, *i e.*, the ordinary *ṣalāt* is at five fixed times. The five-time prayers are directed towards the *qiblā*, and the eternal prayer is directed towards the face of God.

Fa aynama tuwallu fathamma wajahulla[2]

"Wherever thou turnest thy face, there is the face of God."

The ordinary *ṣalāt* is circumscribed by certain ordinances ; and this other *ṣalāt* is extensive : The *qibla* of the one is confined to a particular spot ; and that of the other is everywhere. Shaykh Abu Bakr, when he turned from the one *ṣalāt* to the other, said his initial formula thus—*Kafir shudam wa zunnar bostam Allahu Akbar.* "I have become *Kāfir*, and tied the thread —God is great." To him who has his face towards the absolute *qibla*, it is nothing less than *kufr* to turn to the limited *qibla*. The *qiblas* are four—the *qibla* of Mecca, one's Pīr, the Heart, the Truth. One has to turn from the first to the second ; from the second to the third, and from the third to the fourth in succession. If, in the prescribed *ṣalāt*, these stages are attained, so much the better—you have drunk out of Muḥammad's cup (peace be on him) ; if not, you should attain them by any means available. You have to separate yourself from self—then you adhere to God. Thus it was said, "*Waḍū* is separation and

1. Sura Maārij, LXX : 23.
2. Sura Baqarah, II : 115.

ṣalāt adhesion." Hence

Namazay ashiqan tark-i-wajud ast,
Namazay zahidan qad wu sajud ast.

The *namāz* of lovers is relinquishment of self,
The *namāz* of devotees is sitting and prostration.

This *namāz* is the ascension of the *moumin*—who after emptying himself of his self, reaches his beloved; this is *Maqāman mahmūd.*[1] At this stage one says his prayerst o self (vide p. 102, *Studies in Tasawwuf*).

2. *Namāz* has two aspects—literal and spiritual,—body and soul. Literality and physicality are connected with ordinances ; and spirituality and esotericism are connected with soul. If whatever is connected with body is adhered to ; and if the soul of it which is the vision of God and self-forgetfulness is not attained, then *namāz* becomes a body without a soul ; if the vision is obtained, without the bodily genuflexions, then it becomes a soul without a body. There is no perfection in either of these cases. Some, however, maintain that the performance of ordinances is like burnishing up the iron. If the iron is burnished up, brightness comes of itself. When the body is perfected in the womb, the soul comes to it of itself. When the lamp is ready and the wick is trimmed, the wick catches the flame of itself—God says : *Nafakhtu fihi min ruhi.*[2]

"I have breathed into it from My breath." The vision is an unexpected guest ; it may turn up at any unexpected moment. One must always be prepared to receive this guest with the necessary victuals.

3. *Sajdah* (prostration) is for[3] devotion and for respect. The angels prostrated before Adam ; the prostration was for God. Prostration before *qibla* is *shirk*, if it is not prostration before God in a particular direction.

One can consider the whole creation as his *qibla* : *Fa aynama tuwallu fathamma wajahulla*[4]

1. Sura Bani Israel, XVII : 79
2. Sura Hijr, XV : 29,
3. *Ibid.*
4. Sura Baqarah, II : 115.

"Wherever thou turnest, there is the face of Allah." A *majdhūb* prostrated before everything that he saw, and said: '*Allah humma auzubika min an ushrika bi kulli shayin.*' "O God, I seek Thy protection from *shirk* in all things." Masud Beg saw this and observed to his son that his father was asking for protection in the very act of *shirk*. The son said: "Do not call him *mushrik*, he sees everything without the thingness." Hence a *moumin* in his *namāz* turns his attention from the *qibla* to the truth, e.g., this is done *in Taḥrimah*, which is the intention in the *namāz*. Attention to God is eternal prayer (*Ṣalāt-i-dāyamum*).

The Imāms say that the prostration of angels to Adam, was prostration before "the Light of Muḥammad" that was manifest in Adam.

If one worships the light reflected in a mirror, that worship is intended for the light and not for the mirror.

A man of mind (*Sahib-i-basirat*) considers all things as mirrors in which the light of God is reflected.

4. '*Assabihu ma Allah*' (associate with God). This is a *namāz* which cannot be postponed, whereas the ordinary five times-a-day prayer can be postponed to a later hour. *Wal lazinahum alā salātihim yuhāfizun.*[1] "Those who keep a guard on their prayer."

This is the prayer which has Absolute Existence for its *qibla*, whereas the ordinary prayer has the Ka'ba for it.

Fawailun lil-musalli-nal-lazinahum an salātihim sāhūn."[2]

"Woe to those prayer-sayers who are unmindful in their prayers" is the anathema for those who are forgetful of the Absolute Existence. The *waḍū* (ablution) of the one is the cleansing from bodily and moral impurities of self; and of the other is separation from self, ('*Al-waḍu infisal, wus salāt ittisal*'). *Waḍū* is separation, and *ṣalāt* is adhesion. You are not prepared for this *ṣalāt* while the taint of your individuality remains.

5. Somebody asked a copyist to write out the name 'Allah'

1, Sura Ma'ārij, LXX : 34.
2, Sura Mā'ūn, CVII : 4, 5,

without pen, paper and ink; he immediately stood up and went through the genuflexions of *namāz*.

In standing, you represent *Alif*, in bending, *Lām*, and in prostration, *Hā*.

Ay brather naqsh ra naqqash dan.

O brother, consider the painting as the painter.

CHAPTER X

The Guide (*Pīr*)

1. In the matter of 'right guidance' the real thing that matters is knowledge and ecstasy; otherwise the business of the world gets on as ever, without let or hindrance. A *murīd* wrote to his *Pīr* "the workmen and clerks of the senses are at their work to acquire perfection. They garner the produce from the *ryots* and send it on to the Royal Treasury, but do not report to His Majesty; I trust that through mercy, you will send the report" the *Dhāt* is attributed by its *ṣifāt*, and relishes their relish, but the *sālik* gets no report and is deprived of knowledge.

Before the dawning of the *tajallī* of knowledge, the *sālik* was not *'āriff*; when knowledge dawned, he became aware of himself. Although there were *ṣifāt*, the *Dhāt* was not aware of them before the dawning of knowledge; It was absorbed in Itself.

Sālik has existence, will, power, hearing, etc , but when he is not aware of these attributes, it is as if he does not have them.

Sālik hears and sees, but is not aware that God hears and sees. In this case, God hears and sees, and *sālik* is not aware of His *ṣifāt*; and when he does become aware, he becomes its own *'āriff*. The awareness brings on observance, and observance lands in existence. The *ḥijāb* (veil) is put on Himself by Himself. He becomes *'āriff* by Himself, and He becomes *jāhil* (ignorant) by Himself, and there is no *'ghayr'*.

Man yahdi Allahu fala mudhilla lahu wa man yuzlil hu fala hadiyalah. (Ḥadīth-i-Qudsī)

"Whom God leads straight, nobody can lead astray; and whom God leads astray, nobody can lead straight."

2. The *murīd* must observe the *jamāl* of *Pīr*. The *Pīr's jamāl* must be reflected in the mirror of the *murīd's* heart. In the mirror of the *Pīr's jamāl*, the *murīd* observes the *jamāl* of

God, the heart of the *murīd* is the mirror of the *Pīr's* face. *Man raani faqad raul Haqq.* "Whoever hath seen me, hath seen God" says a Ḥadīth of the Prophet (peace be on him). "The reality of *Emān* (faith) is the observance of me," says another Ḥadīth. *Al Emanu an tuminu bi ruyati.*

3. The people of *sulūk* reach a stage in which the thingness of things disappears from their sight, and they do not have 'other than God' in view—they call this condition '*Ittiṣāl*' (adhesion) as opposed to '*infiṣāl*' (separation).

4. Some derwishes clothe themselves in woollen clothes, and partake of dainty dishes, with a view that ordinary men do cut themselves off from them. Shaykh i-Akbar says that a *murīd* who seeks another *Pīr*, during the life-time of his own *Pīr*, breaks his covenant with God, which he made at the time of performing *bayat.* A follower of one prophet cannot become a follower of another, during the former's life-time.

5. The objects of *Shaghal* (practice), *Dhikr* (repetition of God's names) and *Murāqaba* (introspection) are to enable the mind not to retain in itself the remembrance of 'other-than-God'.

6. The beginner should not be apprised of his defects, so that he is estranged from you. After the purity of heart is established, all defects will disappear of themselves.

7. The Shaykh (guide) can be in the west, and aware of the condition of his *murīd* (disciple) in the east. The least capacity of the *Pīr* is that he possesses *Kashf-i-Qulūb* (i.e., reads the minds of his *murīds*) and *Kashf-i Qubūr* (i.e., is conscious of the condition of the dead in the grave). If he has not this capacity, it is '*ḥarām*' (forbidden) for him to make *murīds.* He should know the past and future conditions of the world. He is the khalīfa of God on earth. '*Innī jā'ilun fil arḍi Khalīfatan.*'[1] "We have made him vicegerent on earth."

8. The *Pīr* is a barzakh, through whom you approach God;

1. Sura Baqarah, II : 30

you cannot look at the blazing sun—except through a smoked glass.

The influence of the *Pīr* on the *murīd* remains, even after the former's separation from his body—the influence of Manṣūr al-Ḥallāj moulded the character of Farīduddīn 'Aṭṭār, who appeared 150 years after him. One can perform *bayat* with another *Pīr* after the demise of his first *Pīr* and so on. Bāyazīd Bistāmī had twelve *Pīrs* in succession. In fact, all *Pīrs* are the manifestation of the one name, Al-Hādī. A *Murīd* shows extreme respect to his *Pīr*—not in hero-worship, but as a mark of his love.

9. *Murīds* (disciples) are of two kinds:—ordinary and special. The *Pīr* instructs them in different ways, according to their aptitudes and temperaments; the one gets ordinary instructions, and the other gets instructions that are kept back from the ordinary *murīd*. "*Shari'at* is my words, *Ṭariqat* is my actions and *Ḥaqīqat* is my personal condition," said the Prophet (peace be on him). *As-shari'atu aqwāli wal tariqatu af'āli wal haqiqatu ahwāli.*

Self-interest is a deadly poison in the case of *murīd*. Khizr took Moses into his discipleship on the condition that he would not question him regarding the acts done in his presence.[1] Khizr forgave him for questions regarding the sinking of the ship and the slaying of the youth; but when he was questioned regarding the non-receipt of payment for repair of the wall, he sent him away. The first two questions were in the interest of *sharī'at*, and the last was in the interest of self (vide *Studies in Tasawwuf*, p. 3).

Bāyazīd Bistāmī and 'Uthmān Khybarī were saying their prayers together. The latter concluded his prayer thus: "O God, grant all that I desire," and the former concluded, "O God cut off all that I desire." 'Uthmān said, "How is this?" Bāyazīd said, "What has a seeker after God to do with the desires of his *nafs*? He relinquishes all *ma-siwa-Allah* (other-than-God) and forgets his own existence."

10. *Sharī'at* is promulgated by 'Ulamā and *Ṭarīqat* and *Ḥaqīqat* by *Mashāyakhs*. 'Ulamā have to see that evil does

1. For this incident, see Sura Kahf, XVII.

not spread in the world; they hold up the fear of hell and the prospects of heaven. Without the Great Wall (of China), Yājūj and *Mājūj* (Gog and Magog) could not be kept back from disturbing the peace of the world, but to stop short here is like putting up a hedge in the way of the traveller towards God. *Awlīyā*, therefore, remove this hedge from the path of those who have the aptitude and who are of good character. They lift up the veil gradually, inch by inch, from before their eyes, till they find the world full of God's light.

This they do through the *kashf* (peep into the *'ālam-i-mithāl*), and not through the avenues of imagination and fancy. The *murīd* sees that in the world there is no one with power and wisdom but God Himself; there is none seeing and hearing and talking but God Himself; nobody is giver and taker or keeper but God Himself.

11. *Bar-i-digar Pir-i-ma khirqa ba zunnar dad*
Naqd nawad-sala ra raft ba kuffar dad.

(Attār)

For a second time, my *Pīr* gave up his gabardine for the (Brahmanical) thread,
His stock of ninety years, he distributed to infidels.

The *Pīr* gave up outward appearances for inward reality. In the beginning, the *sālik* adopts gabardine and rosary, devotion and piety; and as he advances, he realizes nothing—gives up the way of '*salāmat*' (safety), and adopts that of '*malāmat*' (obloquy) *i.e.*, he gives up ceremonialism and adopts real devotion. If you wish to become forgetful of self, enter the tavern, and see what the tavern and tavern-keeper do for you. There you will realize the meaning of *Qul ir-rūhu min amri rabbī*[1] (Say, O Prophet, that soul is by the command of God.)

Tavern is the non-spatial region of one who is immersed in love. The ordinance of *sharī'at* relate to the physical body and not to *'rūḥ*. "*Yauma tubaddalul-arḍu ghayr al-arḍ.*"[2] (That day, this earth will change into another earth.) Internal conditions

1. Sura Banī Israel, XVII : 85.
2. Sura Ibrāhīm, XIV : 48.

are not subject to restrictions; Dhun Nūn-Misrī ordered his disciple of forty years' devotion, to give up his devotions excepting *farḍ* and *sunnat*.

12. The world is a breath of God. It is a limitation of *Fayḍ-i-Raḥmānī* (vide *Fayḍ-i-Aqdus*, p. 132, *Studies in Tasawwuf*). *'Al-'ālamu karbun min karb ur-Raḥmān.* The world is an upheaval of breath from the breath of God. In the presence of the Master you may attain *fanā* in a breath, which years of exertion may not bring about. *'Inna yaumān inda rabbika kālafi sanatin mimma ta'uddun.*[1] (One day with God is as a thousand years of what you reckon.)

1. Sura Hajj, XXII: 47.

CHAPTER XI

The Disciple (*Murīd*)

1. Men are of three kinds : (a) Those who are sent back from *Waḥdat* (one-ness) into *Kathrat* (many-ness). They are covered with the darkness of their own natures. This is through the *tajallī* of Divine Wrath, for which the prayer is : '*Aouḍu bi-afwika min ṣakktika ; Aouḍu billahi min ash-shaitān ir-rajim.*' (I seek the protection of Thy pardon from Thine anger. I seek the protection of God from the pelted Satan.) This *tajallī* is like the cloud of summer, which quickly blows away. It is for an 'approved' living of human life by the *sālik*. There is the 'approved' forgetfulness of humanity, so that people may lead 'approved 'lives on the earth ; and observe the practices and customs of their nations to the extent that their earthly limitations do not take the colour of the soul,—as they took in the case of certain *awlīyā* and prophets like Idrīs. The *tajallī* of *Dhāt*, sets in for a moment and disappears in another. If it becomes continuous, limitations will disappear. '*Arwāḥina ajsadina wa ajsadina arwāḥina.*' (Our souls are our bodies, and our bodies are our souls.) (b) Some are annihilated (i.e., become forgetful of themselves) in one *tajallī* of *Dhāt* ; and remain in that *Maqām-i-Maḥmūd* (station of glory) for ever. They are absolute *majdhūb*. (c) Some of those who return from that station become *sālik*. In their *sulūk*, they sometimes become free and thus degraded : and then they become like cattle and still more degraded, '*Ulā'iyka kal-anāmi bal hum aḍallu* ; [1] and sometimes some of them get elevated by travelling from the *tajallī* of *Dhāt* to that of *ṣifāt* (attributes) ; and from *ṣifāt* to *af'āl* (actions) ; and thus complete the circuit of their travel. *Sulūk* consists of travel towards God (Al-Allah) ; 'within God,' (*Billah*) 'in God', (*Fillah*) and 'with God,' (*Ma-Allah*). This travel is for the reclamation of others. A *majdhūb* returns from his *jazba* (ecstasy) to reclaim others. In *jazba*, he is like the midday sun causing no shadow. In his return, he is

1. Sura A'rāf, VII : 179.

like the setting sun, which has done all the travelling. "This day have I perfected your religion for you and given you the fullest (measure) of my rare gifts.—'*Al-yauma akmaltu lakum dīnakum wa atmamtu alaykum ni'mati.*'[1]

The *Pīr*, who has completed his travel, recommences it once again with every *murīd*—like the seed which becomes a tree and then a seed again, to repeat the process again and again ; or like a point becoming a line and a circle and reaching the stage of point again. This is not transmigration but a manifestation of *tajallī*.

This is what Jalāluddīn Rūmī meant when he said :

Haft sad wa haftad qalib deeda am

Seven hundred and seventy bodies have I seen.

First, the *Pīr* performs his own *sulūk*, and then he performs it with each *murīd* and thus he himself becomes more perfect than before. "Gulshan-i-Raz" says :

Buad nuri Nabi khurshid-i-azam
Gah az Moosa padyd wa gah zi Adam
Zaman-i-khawaja-i-ma istawa buwad
Ki az har zil wu zulmat mustafa buwad.

The light of the *Nabi* was the great sun,
Now it appeared in Moses, now in Adam.
The time of the Master was at the Equator,
Which is free from all shades and shadows.

This is why it is said :

Sūfi na shawad safi ta dar nakhashad jamay
Bisyar safar bayad ta pukhta shawad khamay.

(Mathnawi)

Sūfi does not become unalloyed until he has drunk of the cup,

Much travelling is required for the raw one to become ripe.

The *Pīr* takes the shape of the heart of the *murīd* and diffuses his blessings in him. The soul of the *Pīr* influences the soul of

1. Sura Mā'idah, V : 3.

the *murīd*. This is *Buruz* and not transmigration. It is like lighting several lamps from a single lamp. The first lamp was the light of the Prophet which was lighted from the light of God.

'Allahu nur-us-samawāti wal-arḍi ; mathalu nūrihī kamishkātin fihī misbāhun al-misbāhu fi zujājatin,[1]—God is the light of the heavens and the earth ; a likeness of His light is as a pillar on which is a lamp, the lamp is in a glass, etc. That is, the light shines in the lamp of the *qalb* (heart), which is in the niche of the body. Thus multiplicity is in wicks and not in the light. Prophetship originated in Adam, and became perfect in *khātim* (the ' seal ' of the Prophets) ; i.e., the " Reality of Muḥammad " had its circuit in all the prophets and perfected itself in the 'seal.' *Wilāyat*, however, remained in the world, and began its second course of travel. *Sālik* is the manifestation of a particular *shān* (aptitude, potentiality) ; he is confined to that *shān* ; all *shāns* are limited in their spheres, and cannot enter into other *shāns*. When *sālik* becomes annihilated (*fāni*), the *shān* also disappears and *sālik* becomes absolute and attains *baqā* ; and in this state, his capacity expands, and he recognizes *Dhāt-i Muṭlaq* ; i.e., recognizes absolute knowledge within the scope of his own knowledge. This is the disappearance of the knowledge of God within the ṣūfī's knowledge, as Maulana Rumī has put it:

Ilm-i-Haqq dar ilm-i-sufi gum shawad

First the *sālik* started in his ascent from a limited *shān* or ism, (name), which was '*ghayr*' ; now he starts from the absolute *Dhāt*. The ' limited ' becomes the ' unlimited.'

La yasani arḍi wa samāi wa lākin yasani qalbi abd al-moumin.

" The heaven and the earth could not contain Me, but the heart of a true believer contains Me."

This is the disappearance of God's knowledge in the knowledge of ṣūfī. The Ṣūfī was a drop and became an ocean. The negation of self is the expansion of his capacity—the capacity of the drop become the capacity of the ocean.

1. Sura Nūr, XXIV ; 35.

Dili ek qatra ra gar bar shigafi
Burun arad azu sad bahri safi

(*Gulshan-i-Raz*)

If you cleave the heart of one drop,
You find a hundred oceans therein.

"Sea within the boat" (*daryā darūn-i-kashti*) is the meaning of this. Drop is annihilated in self and permanent in ocean. Bāyazīd said : " If the *'Arsh*, with all around it, is in a corner of my heart, I shall not be sensible of it." [1]

2. Until *sharī'at* and *tarīqat* are correctly adopted, *ḥaqīqat* does not come out right ; until the pen is properly mended, proper letters cannot appear.

3. Men are of four kinds—(*a*) Those who see *Ḥaqq* only and not the creation. (*b*) Those who see creation in evidence and *Ḥaqq* in *bāṭin* (hidden) ; they are called *Dhawil-'aql* (men of reason) ; to them *Ḥaqq* is mirrored in creation. (*c*) There are those who see *Ḥaqq* in evidence, and creation hidden ; they are called *Dhawil-'ayn* (men of the eye) ; to them the creation is mirrored in God. (*d*) There are again those who see God in creation, and creation in God at the same time, without any screen between them ; they are *Dhawil-'ayn wa 'aql*. This refers to the observation of *Waḥdat* (one-ness) along with *Kathrat* (multiplicity). Ghazzālī said that pure *Tauḥīd* is observance of God in all things (*At-Tauḥīd-ul khalis an layaraha fi kulli shayin il-Allah*)—He sees the *jamāl* (beauty) of God in all things ; this *jamāl* is the Reality of Muḥammad (peace be on him) in everything existent ; for everything is dependent on this Reality, and is a manifestation of it, and returns unto it. His beauty is evident in everything ; and things are the mirrors of the same.

This last kind of *sālik* has Muḥammad as his centre.

4. The cure for doubts is the company of an *ārif* (gnostic). The *murīd* should get rid of his doubts in the company of his *Pīr*. *Khud sāyah gum shawad chun rasad bar nur aftab*—"The shadow

1. To give a physical illustration :

Dr. M.O. Forster in his presidential address to the Indian Science Congress at Benares in January 1925 has said: "A single cubic millimeter of blood has a living population approaching that of the State of Mysore."

disappears, when the sun reaches overhead." *Qul jā'al-Ḥaqqu wa zahaqal baṭilu.*[1] "Say : the Truth has come and the falsehood vanished."

The teaching of the *Pīr* to the *murīd* is like the philosopher's stone to copper. His knowledge consists not merely of learning and thinking, but of more, i.e., of what cannot be learned from these, viz. of *Kash* which is *hāl*. When *Hāl* continues, it becomes *Maqām* (station). Whoever gets *Hāl* once, is a beginner, and becomes a *walī*; and whoever continues in it, becomes a *Quṭb* and a *Ghauth*.

Dar bazm dour ek du qadah dar kashwa birou ;
Ya nay tama madar wisal-i-duam ra. (Hafiz.)
When the wine circulates, drink of one cup or two ;
Do not expect to have eternal *wisāl* (absorption)."

The ranks of *walī*, *quṭb*, etc., depend on the durations of these periods. Some people have this *hāl* for a moment ; and some others for a longer time, according to their merits ; and some have it for ever.

Al-lazīna hum alā salātihim dā'imun.[2] "And they are in constant prayer." *Mi'rāj*[3] (the 'night journey') and *Shabi-qadr*[4] (the 'night of power') were these moments. People have *hāl*, and *wisāl* of different kinds : (*a*) The devotee (*'Ābid*) has his *Hāl* (*fanā*), in which he finds himself as a mineral devoid of movements, (*b*) The lover (*'āshiq*) observes the beauties of *Ḥaqq* in different objects. (*c*) The moral man (*mutakalliq*) changes his attributes into those of *Ḥaqq* and attains the stages of *Qurb-i-farāyaḍ* and *Qurb-i-Nawāfil* (*vide* p. 195, *Studies in Tasawwuf*.)

The lover merely observes the beauty of the beloved from a distance ; and does not find himself as a *facsimile* of the Beloved and His attributes ; but finds others changed into those attributes. He relishes the observance of the Beloved. The devotee has no such relishment, even though he tastes of a drop of this wine of observance—

1. Sura Banī Israel, XVII : 81.
2. Sura Maārij, LXX : 23.
3. Sura Banī Israel, XV : 1.
4. Sura Qadr, XCVII : 1.

"*Aynan yashrabu bihal-muqarrabun*;[1] "The admixture of the drink is a water coming down upon them from above." (*d*) The *Muwāhid* is *fānī* (annihilated) in *Dhāt*, finds his *Dhāt* changed into the *Dhāt* of *Ḥaqq*. (*e*) A *Mutaḥaqqiq* is one who comes down from *dhāt* into *ṣifāt*, as is the case of the prophets and *awliyā* (saints). These conditions have their appointed duration. Some say that there is no necessity for *hāl*, true faith is sufficient. The believers believe in *ghayb* (the unseen), "*yuminuna bil ghayb*"[2] (They bring faith in the unseen.) The gnostics see into the unseen; gnosticism is ocular, and not mere knowledge and faith. Faith consists in hearing; confidence in seeing, and assurance in being. A thirsty man hears the name of water—this creates faith in him; he sees it, this creates confidence; and taste of it, this creates assurance. If one stops short at hearing, he is precluded from advancing to the stages of seeing and tasting.

The *Ḥāl* must become the reality of *Qāl* (talk).[3]

1. Sura Tatfīf, LXXXIII: 27.
2. Sura Baqara, II: 3.
3. When the Maulana says:—

Hum chu sabza bar ha ruida am,
Haft sad wa haftad qalib deeda am.
Az jimadi murdam wa nami shudam,
Wuz numa murdam bi hywan sar zadum,
Murdam az hywani wa adam shudam,
Pas chi tarsam ky zi murdan ghum shudam.
Hamla-i-digar bi miram az bashar,
Ta bar aram az malayak bal wa par.
Bar-i-digar az malak parran shawam.
Aan chi andar wahm nayad aan shawam.

I have grown like grass several times,
Seven hundred and seventy bodies have I seen.
I died from the mineral and grew into vegetable,
Died from the vegetable and appeared in animal,
Died from the animal and became man.
Why should I be afraid of becoming extinct by death?
In the next transition. I shall die from man,
And bring forth wings like angels.
Next would I soar higher than angels,
And become what your fancy cannot reach.

He does not refer to transmigration; he refers only to one's advancement in *sulūk*; the devotee's *sulūk* is like the condition of mineral: the lover's who observes *Ḥaqq* in various forms from a distance, like that of vegetable; the moral man's who has changed his attributes into those of *Ḥaqq*, like that of animal; the *Muwāhid* who has attained *fanā*, has reached the stage of man; and the *Muḥaqqiq* is one who has attained *baqā* after *fanā* and reverted to the world for the reclamation of humanity, like prophets and *awliyā*. Sayyid Ameer Ali (*The Spirit of Islam*, p. 625) says that the Maulana refers to the Doctrine of Evolution. It may be that, on the material side, he refers to the evolution of the human form in the womb, which again may be evolution in microcosm; as above, so below.

CHAPTER XII

The Training Course (*Sulūk*)

1. The attribute of sight has no manifestation in the world except through the faculty of sight; and this latter has no manifestation except through the organ of sight, the eye. Attributes are thus manifest through faculties which in *shari'at* are called 'angels,' and in the language of ṣūfīs, 'souls'. The name faculty is used by philosophers. The world is a manifestation of the attributes of God. Every attribute has received the form of a faculty—and through it, of an organ which appertains to the causal world. The faculty belongs to the angelic world (*malakūt*), and the attribute to *jabrūt*. All organs and limbs are thus manifestations of attributes. The adept with the mind's eye sees, in the mirror of his organs and limbs, the attributes of God; and he becomes the actor in them. The ṣūfīs call this state *Qurb-i-Nawāfil*, in which *Ḥaqq* is the instrument of *sālik*. Sometimes the adept finds himself as a faculty and its organ, (i e.) the instrument of God, and God as the actor; this is called *Qurb-i-Farāyaḍ*

2. In *fanā*, the 'limited existence' of *sālik* is overpowered by the 'absolute existence' of God, so that *sālik* becomes unaware of self and objects. This is the state of *wilāyat*—The differences between *awliyā* are owing to the duration of this state; some have it for a minute, some for an hour, some for a day and so on. Those who have it throughout their lives are called *majdhūb*. They enter upon a state, in which they become Absolute. This is *Baqā*. It is not that the *baqā* of God attaches itself to *sālik*, as some believe.

3. A Persian poet says:

Raftam ba syir-i-darya deedam ajab tamasha
Darya darun-i-kishti, kishti darun-i-darya.

I went out for a sea-side trip and saw a wonderful sight,
The boat within the sea, and the sea within the boat.

Here the unlimited existence is compared to a sea, and the limited existence to a boat; it is a reference to the *Dhāt* and *Insān-i-Kāmil*. A ḥadīth says :—

La yas-ani ardi wa la samai wa lakin yasani fil qalb i-abd al-moumin.

Hence a perfect *'āriff* is a true mirror of God. But why is this confined to a perfect *'āriff* or *Insān-i Kāmil*, when every atom of the universe is a mirror which reflects some attribute of God? Man is the most perfect mirror of all attributes. He possesses the densest dark coating which is necessary for the reflection of the face of the observer in the mirror. The angels represent brightness only; the material-objects, obscurity only. Man possesses both these, and hence is a regular mirror.

4. *Ilm-i-Haqq dar ilm-i-sufi gum shawad,*
Aein sakhun ky bawari mardum shawad.
(*Mathnawi*)

The knowledge of God disappears in the knowledge of ṣūfī,
How could common people understand this?

The knowledge of God, which in the beginning is obtained by the differentiation of Creator and created, finally disappears in the knowledge of ṣūfi. These lines are better read thus:—

Ilm-i-sūfi gum bi ilm-i-Haqq shawad,
Aein sakhun ky bawari ahmaq shawad.

The knowledge of ṣūfi disappears in the knowledge of God,
How could a dunce understand this.

5. *La-ilaha il-Allah.*—There is no god but God; there is no existence except the existence of *sālik*. This is the Anawalla's creed (vide p. 12, of "Studies in Tasawwuf"). Consider with certainty that this existence is the existence of *Ḥaqq* (the Truth). "I am and there is none besides Me," *La mawjudu illa ana*; "none is existent except Me." The reality of all phenomena is the truth. From sugar, all forms of sweets are formed. When you swallow any of these, you do not find anything but sweetness itself.

6. *Shirk*.—To make a partner with God—either in devotion or in love or in divinity or in existence. *Shirk* is of two kinds:—*Jalī* (plain) and *Khafī* (hidden). *Shirk-i-khafi* is quite imperceptible—like black ants crawling on black stone,—it is either in *Dhāt*, or in attributes or in actions. "And most of them do not believe in God without associating others with Him."—*Wa ma youminu aktharahum billahi illa wa hum mushrikun* [1] All devout men who say, *Allahumma anta Rabbi wa ana abduka*. "O God, Thou art the Creator and I am the created" are involved in this *shirk-ī-khafī*. Regarding the *shirk* alone the Prophet (peace be on him) prayed: *Allahumma inni āwou-zubika min ash-shirk*—"O God, I seek the protection of Thee, from *shirk*." All good and bad actions are *shirk*, unless you annihilate yourself in God, you cannot escape *shirk*: *La-ilaha il-Ailah*. "There is no god but God" is the negation of *shirk* and affirmation of *Tauḥīd*. A *Mulḥid* is one who cuts himself off from *shari'at* and *tarīqat*, and contents himself with belief based on knowledge, and with talks on such subjects.

A *Mawāhid* is one who attains *hāl* and has always Real Existence in sight, and never forgets any item of *shari'at*, except when he is overpowered with *hāl*.

7. *Kufr* and Islam are each of two kinds:—

(*a*) Metaphorical *Kufr* and Real *Kufr*, (*b*) Metaphorical Islam and Real Islam. Metaphorical *Kufr* is well-known,—hiding the truth like the cultivator hiding the seed in the ground. Real *Kufr* is the ego of the *sālik*—i.e., covering the truth with one's 'I-ness.' Metaphorical Islam is the observance of the ordinances of *sharī'at*—Real Islam is the attainment of *baqā* after *fanā*.

8. *Dar pasi ayina tuti sifatam dashtaand*
Har chi ustadi azal guft humun mien guyam.

Behind the mirror, I am placed like a parrot,
Whatever the Eternal Master says, that I repeat.

Here body is compared to a mirror and the ego behind is the worker.

1. Sūra Yūsuf, XII: 106.

When the *sālik* changes his existence into nothingness, then all his actions, movements, etc., become God's.

Ma ramayta iz ramayta wu la kinnallaha rama [1]

"When thou didst throw a handful of pebbles at the enemy (at Badr), it was not thou that didst throw it but it was God."

9. *Fikr* (cogitation) is of three kinds: *Fikr* in the affairs of the world; *fikr* of heaven and hell; and *fikr* on the *Dhāt* (essence), and *ṣifāt* (attributes) of God. Of the latter it was said that the *fikr* of one moment is better than devotion in both the worlds.

Tafakaru saatin khairun min ibadat iz thaqaline

Here you have to consider the diversity of objects as the *dhāt* of God, by dropping this diversity from sight; to consider the diversity of the contradictory attributes of the objects as the attributes of God, and their actions as the actions of God. This is called *Waḥdat*, in which the 'other' disappears from sight—The way to this is thus.

First consider yourself as the reality of the *Dhāt*, "my *dhāt* is God's *dhāt*"; then devolving, "my *ṣifāt* are God's *ṣifāt*—and devolving further "my actions are God's actions"—This by way of devolution (*nuzūl*) then progress upwards (*'urūj*) "my actions, are God's actions"; "my attributes are God's attributes" and "my *dhāt* is God's *dhāt*." Then devolution (*nuzūl*) once again; this devolution will be 'with God.' In *'urūj* (progress upwards) you obtain *fanā*, and in the second devolution, you obtain *baqa*. In *'urūj*, the actions and attributes and the *dhāt* of the *sālik* disappear in those of God's respectively; and in devolution, God's actions and attributes and *dhāt* find confirmation in *sālik*.

10. "Gulshan-i-Raz" says:

Kira kufr-i-haqiqi shud padydar
Zi Islami majazi gasht bayzar.

Whoever gets a glimpse of the real *kufr*,
He gets disgusted with the apparent Islam.

1. Sura Anfāl, VIII: 17.

Apparent Islam consists in the observance of ordinances, and Real Islam consists in the extinction of self. The former is tantamount to the observance of idolatry. Hence *As sufi la madhhaba lahu illa madhhabu'l Haqq. Ṣūfī* has no religion except that of the Truth.

The apparent *Kāfir* and apparent *Moumin* are busy only in external purification. A ṣūfi is one who has freed himself from this.

11. The expression of poverty before God is a complaint. A slave is not to complain to his master. The Shuttaris do not complain—they eat wherever they get, keeping the real Gift-giver in view. Hence the observance of Existence is better than *Tawakkul* (dependence). Since a *faqīr* is master of the world, there is nothing to prevent him from making use of his own property, that is, the property of the world.

In *sulūk* you have to remove your sight from '*ghayr*'. The Prophet asked for a bunch of dates from the house of Hāshim, one of the Ansārs. One is not to mince matters in asking. Malik Kāfūr sent a present to a *faqīr* who refused it saying "I do not accept from Other-than-God"; Kāfūr sent back word, "*Sabbaha lillahu mafis samawati wal ard*[1]*; fa ayan al Kafur.*" " 'Whatever is in sky and on earth declares the glory of God'; where is there room for Kāfūr?" The giver and taker is God alone. *Mujāhada* (exertion to make distinction) is child's play, and observance (of God everywhere) is man's battle.

12. To die to self means in *sharī'at*, relinquishment of sin and of the desires of *nafs*.

Fana tarki hawa ra nam kardand,
Baqa jumla sifat ash ra shumurdand.

In *fanā*, they have the relinquishment of desires,
In *baqā*, they have reckoned all His attributes.

In *sharī'at*, this dying means refraining from sin. In *ṭarīqat*, it means the relinquishment of bad morals and clothing one's self with good qualities. A ḥadīth hath said, *Tuhalliqu bi akhlaq*

1. Sura Hadīd, LVII : 1.

Illa, "Acquire the attributes of God."

In *ḥaqīqat*, it is the relinquishment of one's 'I-ness', which is more difficult than either of the above two, and does not take concrete shape easily as it is a state of ecstasy. Some exertion brings its own reward in the first two cases. The third is purely the resultant of God's grace, and the guidance of a Perfect *Pīr*. To succeed in one's determination by practices and *mujāhada* only, is very difficult. *Zalika fazlullahi yutihi mon yasha.*[1] "This is the grace of God, which He bestows on whomsover He pleases."

Some have interpreted this "death to self" to be life itself. There is no necessity for death. Death is already here (referring to the *dhāt* of man which is *'adum*). This is the position of Shuttaris.

Abdulla Bilyali says that no *'āriff* reaches the knowledge of God, unless he considers his *dhāt* and *ṣifāt* and *af'āl* as the *Dhāt* and *ṣifāt* and *af'āl* of God. God is eternal in His own eternality, and there is no 'other.' *Lisa fil wujud il Allah* (there is none else in existence but God). *Inni anallah la ilaha illa ana.* I am God, there is no God except 'I'. Who can say 'I' except God Himself? A ḥadīth says *mon arafa nafsahu faqad arafa Rabbahu.* "He who understood his *nafs* understood His God." Understand your *dhāt* as God's *dhāt*, your existence as His existence; your understanding as God's understanding; and it matters not whether you say "I am God" or "He is God." The fourteen personal pronouns (in Arabic) are the 'I' revolving in fourteen directions. It is first person when it speaks of itself, It says *Ana'l Ḥaqq*, (I am the truth). The oneness is not multiplied by the multiplicity of pronouns and this multiplicity has no reality.

The multiplicity is in attributes and their *āthār* (effects). Existence is not more than one, but it has reflections in internality and externality in its oneness; and multiplicity is in *ṣifāt* and *af'āl*. Otherwise, so far as the *Dhāt* is concerned, It is the first personal pronoun 'I'; and when It merges out of *ghayb*, It calls Itself 'Thou'; and when It recedes into *ghayb*, It remembers

1. Sura Jumuah, LXII; 4.

Itself in the third person. When It has sight on Its collective reality It calls itself 'We' (naḥnu), as in the Quran *Nahnu aqrabu ilayhi min hablil warid.*[1] "We are nearer to him than his jugular vein." 'I' is the *tajallī* of *Dhāt* and the other pronouns are the *tajalliyāt* of names, attributes and actions, God alone could say 'I'; for there is no '*ghayr*' (other-than-Him). *Inni anallah la ilaha illa ana.* "Truly I am God and there is no god besides 'I'." Hence understand your 'I-ness' and consider yourself as existing by yourself and do not take the name of *ghayr. Man arafallah la yaqulalla.* "He who has understood God does not call out God." If you consider yourself, as existing by God's existence, you become a *mushrik* (one who allows a partner with God).

If existence had another existence, then you would have had another God. He has come out of internality into externality and not the '*ghayr.*' *Ma yuminu akthara hum billahi illa wa hum mushrikun.*[2] "There are many who have believed in God but who are still mushrik." There is no '*ghayr*' to which He can give birth; '*ālam* is not the '*ghayr*, of God. God is apparent in the forms of his potentialities and attributes. His manifestation is called the World. It is a sign of His manifestation. '*Ālam* (the World) is His dress. *Tauḥīd* is therefore obtained by self-negation, effacement of the limited self—and the realization of the Universal Self.

13. *Awliyā* had no command to invite people to their creed, and prophets had such command. *Wilāyat* is therefore the extreme end; and prophetship was dependent on *wilāyat.* If the prophet was also a dependent, it was like the dependence of a king on his treasurer; the treasury is the king's, but he depends on his treasurer for drawing upon it. Outwardly it is dependence, but really it is his command. *Wilāyat* is privacy with God, and prophetship is invitation to people. "*Lima Allahu waqtun la yasani fihi maliki muqarrabun wa la nabi-i-mursalun,*" said the Prophet. "There is a time for me with God, in which neither the nearest angel nor a sent *nabī* is contained." Thist is the stage of *wilāyat,* in which the '*tajallī*' of the nearness of prophetship dissolves.

14. Prophetship is a temporary attribute, for the reason

1. Sura Qāf, L : 16. 2. Sura Yūsuf, XII : 106.

that every prophet was a prophet for a temporary period in his life-time. It is concerned with the edification of 'the created', which is temporary; *wilāyat* is an attribute of *Dhāt* and eternal. When the prophetship of a prophet disappears, he remains a *walī*.

When *wilāyat* and prophetship are combined in one individual, the former holds a superior position.

15. Prophets first instructed in *Tauḥīd*, and then taught *sulūk* by means of *sharī'at*. The Quran has said: *Qul haza sabila adwu ilallahi ala basiratin* [1] "Say, this is my way, I am inviting you towards God by the way of internal sight." The Prophet at first invited people to *Tauḥīd*: *Mon qala la illaha il-Allah dakhalal janna*. "He who said 'there is no god but God' entered the paradise" (Ḥadīth). The *kuffār* said: "What a strange thing this is to be sure,"—*Inna haza la shayun ujjab*. "What makes he the gods a single God,"—*Ajaalal alihata illahan wahid*.[2] Then the Prophet invited them to *'Ubūdīyyat* (servantship or devotion) and turned their form of worship into *Dhikr* (prayer). Since invitation is only towards *Tauḥid*, all prophets are alike. All religions have a common basis. The prophets began their mission by teaching *Tauḥīd* to the spiritual elite and *sharī'at* to the common people; so that the latter might ascend to *ḥaqīqat* by means of *sharī'at* and the former might descend to *sharī'at* from *ḥaqīqat* and combine the two together.

The differences amongst them are owing to the ordinances of *sharī'at*. "Gulshan-i-Raz says:

Shariat ra muqaddam dan aknu
Haqiqat az shariat nist bayrun.

Give priority to *shari'at* now,
Ḥaqīqat is not without the pale of *sharī'at*.

A *majdhūb-sālik* comes down from *ḥaqīqat* to *sharī'āt*; and *sālik-mujdhūb* goes up from *sharī'at* to *ḥaqiqat*.

16. Evil is what is connected with *'adum*, it is relationship between contrary *asmā*. *Ma asabaka min hasanatin fa minallah*

1. Sura Yūsuf, XII: 108.
2. Sura Sad, XXXVIII: 5.

wu ma asabaka min sayyaatin fa min an nafsik.[1] "Whatever good accrues is from God, and whatever evil accrues is from your *nafs*." Wrathful (*qahār*) and Merciful (*raḥīm*) are two *asmā*. The relationship that exists between these is that of *shur* (evil). Hence '*ārifs* are above these. *Wa ma arsalnaka illa rahmatan lil alamin.*[2] "And we have not sent thee (*i.e.* the Prophet) except as a blessing to the worlds."

17. It is the consensus of 'Ulamā that prophets are free from *shirk*, which is an affirmation of *ghayr* (the 'other'); for before attaining prophetship, they had already attained the stage of *wali*, which is the negation of 'the other' and affirmation of *Ḥaqq*. Even in spite of this, they have committed sin they have no fear. *In Allaha la yaghfiru an ushraka bihi wa yaghfiru maduna dhalika liman yasha.*[3] "God never forgives *shirk*, and He forgives all sins as He pleases." The sins are the command from the Truth to the Truth for the Truth '*Ma ramayata iz ramyata wala kinnallaha rama.*[4] "When thou didst throw a handful of pebbles (at Badr) at the enemy, it was not thou that didst throw it but God."

18. *Wilāyat* is seeing God through God; prophetship is seeing God through 'creation'. In the former, no shade of a shadow of creation exists; and in the latter, things remain in evidence along with the observance of God. In the first, there is the observance of God without the suspicion of the existence of 'creation,' the *sālik* himself included; in the second, the observance of both these remains. The first is the stage of *fanā* and the second that of *baqā*. Some consider the first as the more perfect stage. "*Al wilayattu afzulun min an nabuwat*",—*wilayet* is superior to prophetship. Abū Yazīd said, " When I reached the Ocean of Reality, I found the prophets on the shore and myself in it". Prophetship is acquaintance with the '*mabda*' (origin) and '*ma'ad*' (future state) of the prophet's existence; others have to understand their own '*mabda*' and '*ma'ad*' from his teaching.

1. Sura Nisā, IV : 79.
2. Sura Anbiyā, XXI : 107.
3. Sura Nisā, IV : 48.
4. Sura Anfāl, VIII : 17.

Prophets consider themselves 'from God' and 'with God', and the limited aspect of the very God Himself; their limitation being primary and encircling all subsequent and successive limitation; and they are aware of their origin (*mabda*) and their future (*ma'ad*).

19. *Kufr wu Islam dar rahat puyan*
Wahadahu la sharika la goyan.

Infidelity and Islam are both running in Thy path.
Acclaiming "Thou art One without a partner".

The *Kuffār* believe in the Oneness of God; and disbelieve only in prophetship; although outwardly they might repudiate Oneness itself. If it is urged that the difference also lies in action; that too is true for actions spring from intentions.

'*Kullu mouludin youladu ala fitratu'l Islam*' (Ḥadīth).

All creatures are born after the nature of Islam. The Quran says '*Yusabbi hu lillahi mafis samawati wu mafil ard.*[1] "Whatever is in heavens and on earth declares the glory of God." *Kāfirs* cannot therefore be excluded from the category of believers in Unity. "Gulshan-i-Raz" says:

Musalman gar bi danisti ki but chist
Bi danisti ki deen dar but parasthist.

If Musalman knew what an idol is,
He would have known that religion is in idolatry.

An idolater becomes an idolater, when he outwardly sees in the idol, only the 'created,' and thus becomes a *kāfir.*

If you do not see the hidden Divinity in it, you are then called a Musalman in *shari'at.* This is Islam-i-Majāzi (metaphorical Islam).

There is difference not in meaning, but in words and technicalities. Musalmans call Him, Allah; and Hindus, Brahma. God is the 'worshipped' everywhere and of all, in heaven and earth. A story is related, that Gabriel heard the voice, '*Labbaik*'! (Here I am!), *Labbaik*! (Here I am!) from God, and wondered

1. Sura Taghābun, LXIV : 1.

for whom this graciousness was intended; he could not find any devotee in any synagogue, church, or mosque singing the praises of God at that time. The Divine Voice called out, "Go to such a temple in Rum and find out the truth."

There he found a Geber (a Magian) prostrating before an idol; and with a burning heart, weeping and crying out, "O Rab, O Rab," and was hearing the voice "*Labbaik, Labbaik*" in response. Gabriel was enraged and prayed to be allowed to upset the temple along with the Geber. Answer came in prohibition, "O Gabriel, although he has lost the object of his worship, 'the worshipped' has not lost Himself. He is the 'worshipped' in every place and in every condition.

20. The companionship of book-readers is harmful to the people of meditation (*ahl-i-murāqaba*), knowledge is to be eschewed in *murāqaba*. Even *tajallīyāt* obscure the mind in *murāqaba*. Give yourself up to forgetfulness and let no knowledge come in. When thoughts come in, they engrave imaginary figures on the mind and make a museum of it. Even knowledge of *Ṭasawwuf* and multiplicity of '*ashghāl*' prevent forgetfulness of self. '*Al-ilmu hijab ullah ul akbar.*' (Knowledge is the greatest screen from God). You have to forget yourself, so much so that even the knowledge of forgetfulness does not exist.

21. *Tajallīyāt* of *Dhāt* and *ṣifāt* are in you and are reflected in the mirror of your mind; but you have obscured that mirror by the rest of your humanity and temperament, and become blind to them.

22. Every evil is from '*adum.*' (Non-entity) which is the 'other' of *wujūd* (existence). Evil does not attach itself to Existence. Evil is referred to a person, as something from which he will suffer here or in the next world. Evil is evil only relatively; dog and pig are good, in their own places, but dirty in respect of man. Existence is absolute good; evil comes out of the relationship of contrary *asmā*. A *Ṣūfī* has said: '*al khairu hu wal wujud wal shurru hual adum.*' The four elements go to their respective places, and '*Rūh*' (soul) alone remains, in which the '*tajallī*' of God shines.

23. *'Ba Khuda diwana bash wu ba Muhammad hushyar.*

Be insane with God, but on guard with Muhammad; *i. e.*, with the men of God (*ahlu'llah*) be insane, for love is insanity in God (*'Al-ishqu innunu-'Ilah,*) and with the people of *shara,'* be wise and do not talk of love. *'Tukkallimun nasa ala qadr uqulihim,* "Speak to men to the extent of their understandings—" says a wise saw. Insanity is the *love* of *Dhāt*; and awareness is related to *Waḥdat* or the Reality of Muhammad (peace be on him). This is the stage of "Be and Be not" (*Mi bash wu mabash*).

The goal of *haqīqat* is *sharī'at.* '*La ilaha il Allah*' is the goal of *sharī'at. Muhammad Rasul'ulla*' is the goal of *haqīqat.* From the one, step into the other to become a perfect man—'*mujdhūb-sālik*', and enter upon the stage of *Muqām-i-Mahmūd.* Without '*Sukr*' you cannot attain '*Sahw*'; unless you forget yourself and come to know that you forget yourself, there is no relish. Mere forgetfulness (*sukr*) is not effective, unless you come back to yourself, retaining the reminiscence of forgetfulness (*sahw*). Once the *ālam-i-mithāl* dawns on you, the effect remain indelible. You become an *awliyā,* a superman, if you like. The Prophet (peace be on him) had Me'rāj only once.[1]

24. *La-ilaha ill-alla*— "No god but God." *La* or 'no' is the annihilation of 'self' and the world. The *sālik* and the world are thus annihilated—annihilated (*fānī*) by self, and permanent (*bāqi*) by God. *Aḥdiyyat* alone remains, which is beyond the limit of knowledge. *Ḥaqīqat-i-Muḥammadī* (the Reality of Muḥammad) is the first point in which the *Dhāt* knew itself.

25. *Ta aks-i-ḥasti tu numayad dar ayina,*
Mabud-i-tu khiyal-i-tu bashad har ayina.

So long as the reflection of your existence remains in the mirror,
So long will your 'worshipped' be your own thoughts.

1. Dr. R. M. Bucke, a Canadian Psychologist says: "The man who has the cosmic sense for even a few minutes only, will probably never again descend to the spiritual level of the merely conscious man; but twenty, thirty or forty years afterwards, he will still feel within him the purifying, strengthening, and exalting effect of that divine illumination; and many of those above him will recognize that his spiritual stature is above that of the average man. (*'Cosmic Consciousness,* p. 120.)

So long as the reflection of your existence remains in the mirror of your knowledge, and you are yourself ; so long will the 'worshipped' be your own thoughts, and you will be screened off from real existence.

When your 'I-ness' gets out, His 'I-ness' comes in and exhibits His *jamāl* (beauty) on your unaware self.

Dhāt-i-Muṭlaq is the person, objects are limited reflections in the mirror. So long as these reflections of existence are the objects in your knowledge, in your thought and imagination, the 'known' to you will be the objects only ; they will be the objects of your worship and not the existence of *Ḥaqq*.

Ḥaqq (the Truth) is hidden in *Rūḥ* (soul). *Ruḥ* is hidden in *Qalb* (mind), and *Qalb* is hidden in *Qālib* (body) ; so you have to discern the Truth, keeping the body in sight.

Haqq bi jan andar nihan wu jan bi dil andar nihan
Ay nihan andar nihan andar nihan andar nihan.

26. A derwish is one who practises *mujāhada* and *mushāhhada* (observance of *wajūd*), or *fanā* and *baqā* (*i.e.*, *Qurb-i-Nawāfil*.

27. A *sālik* should refrain from bodily comforts, and an adept may adopt them. A ḥadīth has : "The more you adopt bodily pleasure, the more is your back turned upon the next world." When one has become an *'āriff*, the case is different. 'Alī 'Uthmān Jīlānī has said : "*Mujāhada* is child's play and *ma'rifat* is the work of man." Bashar Ḥāfi, owing to his devotion, turned away from all tastes of the body, Ma'rūf Karkhi availed of them. The conditions of living prescribed for a sick man are different from those made available to a healthy man. Junayd said, "He who saw me in the beginning became a *Ṣiddīq* (a true believer), and he who saw me in the end became a *Zindīq*."

28. Some *Mashāykh* believe that a display of complaint and distress is contrary to the quality of patience ; and some believe that such a display is so, only before 'other than God'. Humility and weeping are acceptable to God. Prophets and

awlīyā who were firm in the quality of patience did not refrain from humility and prayer. The Prophet himself at his death-bed said, "O God help me over death-rattle." (*Alla-humma a'yini ala sakratil maut.*)

29. If one's reason is overpowered by *ḥāl* (ecstasy), he is called a *majdhūb*' ; if he is overpowered by choler or any other humour, he becomes a *majnūn* (maniac). In any case the veil is lifted up from before him, and he gets a peep into the unknown, with this difference that the maniac reverts to his previous condition and has no after-effect and reminiscences, and the *majdhūb* retains his *kashf* for ever, even in the next world.[1]

30. It is the consensus of 'Ulamā that prophets are free from *shirk*, which is an affirmation of *ghayr*' (the 'other'), for before attaining prophetship, they had already attained the stage of *walī*, which is the negation of 'the other' and affirmation of *Ḥaqq*. Even in spite of this, they have committed sin, they have no fear. "*Inn-allāha lā yaghfiru an yushraka bihi wa yaghfiru mādūna dhālika liman yasha.*"[2] (God never forgives *shirk* and He forgives all sins as He pleases.) Sins are commands from the Truth on the Truth for the Truth. "*Mā ramayta iz ramayta wala kinn-allāha ramā.*"[3] (When thou didst throw a handful of pebbles (at Badr) at the enemy, it was not thou that didst throw it, but it was God.)

David killed Goliath, retaining his 'I-ness' or egoism, and became a sinner. But the throwing of pebbles by the Prophet was not from the hand of the Prophet but from God, "*Yadullāhi fauqa aydihīm.*"[4] (The hand of God was above their hands.) In the way of love, *zanb* (sin) is forgiven. "*Liyaghfira lakallāhu mā taqaddama min zanabika wa mā taakkara.*"[5] (God has forgiven thee, O Prophet, all thy former sins and thy future sins.)

1. The following extract from William James, *The Varieties of Religious Experiences*, p. 387, may be compared :

"The sway of alcohol over mankind is unquestionably due to its power to stimulate the mystical faculties of human nature. The drunken consciousness is one bit of the mystic consciousness. To me the sense of its reality only comes, in the artificial mystic state of mind."

2. Sura Nisā, IV : 48.
3. Sura Anfāl, VIII : 17.
4. Sura Fath : XLVIII : 10.
5. Sura Fath : XLVIII ; 2.

31. Shaykh-i-Akbar in his *Fuṣūṣ'l Ḥikam* (Bezels of Wisdom) says in the 'Bezel of Hāroon,' "*Fa innal 'āriff man yaraul-Ḥaqq fi kulli shayin bal yarau ayni kulli shayin.*" (An *'āriff* is one who not merely sees God in everything, but sees Him as the reality of everything.) If he does deny this, it is from his externality, according to the *shari'at* of God. Hence the wrath of Moses towards Aaron was 'from externality'. Moses was wrathful towards Aaron from externality, for Moses saw *Ḥaqq* as the internal aspect of the Calf of Sāmiri.[1] His outward denial was based on policy ; it was really an affirmation. The work of a *walī* is the observance of the Truth in all the mirrors of things, and not confining it to particular things. The sin of Sāmiri consisted in confining *Ḥaqq* to the Golden Calf.

32. *Dhāt* dawns on *Dhāt* by *Dhāt* with *Dhāt*, and is absorbed in *Dhāt* by *Dhāt* and with *Dhāt*, and becomes One, and then manifests by *Dhāt* and with *Dhāt*. In this stage there is no room for attributes. The point of *Tauḥīd* is merely a *tajallī* of *Dhāt*. If the *sālik* wants to instruct others, he descends from this stage.

33. Descent is for the man who is appointed for a particular work ; if he is not thus appointed, he does not emerge from his retreat with God. Muḥammad (peace be on him) was told : "Go and be busy with the world." Uwais Qarnī was told : "Come and be with Us." Those who have not been appointed are not concerned with family and the world. Sa'dī has said :

Agar ek sawari rahi khish gir,
Wagar pai bundi rahi khish gir.

If you are a celebate, take your own course,
And if you are foot-bound (married), take your own course.

The prophets have adopted family life under compulsion, and this compulsion was for good.

34. Revolution is the order of this path. The *sālik's* revolution is towards God.

1. Exodus, XXXII : 4.

Jowhari juz khud-shanasi nist dar bahr-i-wujud,
Ma bi girdi kish mi gardym chun girdab ha.

In the ocean of existence, there is no other pearl than the gnosis of self,

We ourselves are revolving round ourselves like whirlpools.

There is revolution in our actions, in our morals and from hidden *shirk* towards *Tauḥīd*. There is no necessity for negation; you cannot negative what does not exist, 'There is not so great a necessity to attend to a revolution in actions and morals, as to attend to a revolution from hidden *shirk* to *Tauḥīd*. At the time of the Prophet, so much attempt was not made to adopt the austerities of life as to get rid of *shirk*. Whatever you consider '*ghayr*' is really *Ḥaqq*. You consider yourself and the world as '*ghayr*'. Consider yourself and the world as *Ḥaqq* in abstract and in detail.

Maghrabi aan chi tu ash mi talabi dar khalwat,
Man ayan bar sari har kucha wa ku mi binam.

O Maghrabi, whatever you are searching for in your inmost chambers,

That I see displayed at the corner of every street and lane.

Prayer, fasting, retreat (*chilla*) and rosary are for the observance of *Ḥaqq* in self and in the sands of the sea-shore. You observe the waves and lose sight of water. Waves are only imaginary forms, water is reality. Consider your existence as the existence of God, and your attributes and actions as the attributes and action of God. First lose your self, and then search for whatever you have lost (*i.e.*, the lost self) in existence. First consider your self annihilated (as void) and then the reality of *Ḥaqq* as your reality.

35. God is the knower of '*ghayb*' (the unseen) as well as of '*shahada*' (the seen). His names, the "First" and "Internal" are indicative of '*ghayb*;' and the "Last" and "External" are indicative of '*shahāda*'. In these are included in His knowledge, all the

internal stages of *Aḥdīyyat* and *Ulūhīyyat* and *Rubūbīyyat*, as well as the External stages of *Arwāḥ* (the soul-world) *Amthāl* (the world of similitudes) and *Ajsām* (material world); this is the language of the *sharī'at*. In the language of ṣūfis, the stages are: *Ghayb, Shahāda, Rūh, Mithāl* and *Ajsām* which are called *Ḥāzrāt-i-Khamsa* (the five-presences); *Ghayb* is again shown under *Ghaib-ul-Ghaib* and *Ghaib*. This makes the six stages of *sharī'at*.

"*Hual-lazī khalaqas samawāti wal-arḍa fi sittati ayyāmin thumm-astawā ala'l-Arsh.*"[1] (He created the heavens and the earth in six days and then took His stand on the *'Arsh* (throne).) The maker of *sharī'at* does not unfold mysteries for the ordinary people; "*Tukkali mun nasa ala qudr uqulihim*" (Speak unto men according to the measure of their wisdom) is a trite saying. Prophets are not appointed to unfold mysteries; they have to work out their *sharī'at* and keep the realities hidden. Some people asked the Prophet (peace be on him): "*anta ahad*"? (are you *Aḥad*?) He said, "*Lā, anā Aḥmadun bi lā mīm.*" (No, 'I am Aḥmad, without *mīm*", *i.e*, I am *banda* (the limited) and my reality is *Ḥaqq*. *Ḥaqīqat* is covered by *sharī'at*, as it is said, "*Al-emānu uryānun wa libāsun taqwā*. (True belief is naked and its dress is piety.) The *awliyā* have been appointed to lay bare the mysteries. They, therefore, explain them in public assemblies, as *Ḥāfiz* says:

Hama karam zi khud kami ba bud nami racid akhar.
Nihan kai manad aan razay kazu bandand mah filha.

All my objectives have precipitated into failure from success,
How could the mystery remain hidden, with which assemblies are bound up?

If the *awliyā* had not done this, the mysteries of the Quran would have remained hidden.

Awliyā disclosed the secrets that were left closed by the prophets. The pod of the spiritual musk left untouched by the finger of the prophets was opened and broadcast by *awliyā*.

Junayd has said:

"*Ana aqwal wu ana asma bal fi darrain ghayrī.*"

1. Sura Ḥadīd, LVII: 4.

"I am the talker and I am the listener ; who is the 'other' in both the worlds ?"

Another *awliyā* has said :

'Lisa fi jubbatin siwallah :'

"Who is there under my cloak except God himself."

Yet another has said : "*Lisa fid darain ghayri.*"

"Who is there in both the worlds, other than myself." These are all the details of the saying in the abstract of the Prophet "*Ana Amadun bila mīm*" (I am *Aḥmad* without *mīm.*) [1]

Awliyā are the mouth-piece of the prophets ; they express whatever is in the *bāṭin* (internality) of the Prophets' words : "*Al-waladu sirrun li abihi.*" (The child is the (expressed) secret of his father.) Some people told Mir Ḥasan Sa'ādat and Fakhruddīn 'Irāqī that what they had given expression to, in their books was not to be found in those of their *Pīr*, Shaykh Bahāuddīn Zakrīyah, and that they had committed a *bid'at* (innovation).

The latter said : "We are his *murīds* ; *murīds* are the tongue of their *Pīrs.* Whatever the *Pīr* had within him, was expressed by his tongue." "*Al-waladu sirrun li abihi*" (Son is the secret of his father.) We are ladles which bring out whatever there is in the cauldron. The prophets leave behind them a point and the *awliyā* turn it into a circle. These circles will remain for ever in the paradise, although they may disappear from this world ; for that is the Eternal world. Eternal world is wherein all secrets disappear, except for the sticklers after *shari'at*, priests, and devotees, who will be banned from these blessings as they disbelieve in the secrets. They do not believe in the observance of the God's *tajallīyāt* in the world and in man who is the special *tajallī* of *Ḥaqq.*

"*Raiylu Rabbi ala surat il amrad*" says a ḥadīth—"I saw my God in the form of a handsome youth."

The *Mathnawī* says :

Gar tajalli khas khahi surat-i-insan bibien ;
Dhat-i-Ḥaqq ra ashkara andar ein khandan bibien.

1. The circle of *mim* in Aḥmad is a limitation ; if this limitation disappears, Aḥmad becomes Aḥad.

If you want special *tajallī*, look on the face of man ;
See the *dhāt* of *Ḥaqq* plainly in smiles therein.

36. When you look into a single whole mirror, the rays of light of your eyes are reflected on your face. Since the face is a single face, a single face alone is reflected. When there are several mirrors, several faces are reflected from the same into one eye. On your looking into each mirror, the same face is reflected severally. Take a single mirror, break it to pieces and paste the pieces on a card-board, then you see the face reflected in these several pieces, and it appears as many.

Ek bar mirad har kasi, bichara Jami bar ha.

Everybody dies only once, the poor Jāmī dies several times.

That is Jāmī is reflected several times and dies with each reflection. The face is one and the eyes are many as in the mosaic of mirror. *Jamāl* (Beauty) has several displays and for the beholding of these displays, several eyes are required, *i.e.*, Love requires several eyes to behold it. The Lover plays love with Himself by His own beauty. The displays of beauty are unlimited, the experiences of Love are unlimited ; Beauty is neither of the West nor of the East ; neither of the Arab nor of the Ajam. Beauty required several mirrors to be reflected in, so that it might make several displays in each one of them. The number of mirrors have brought out several aspects of the same one Beauty, so that these aspects are heaped, one upon another.

"*Man arafnaka haqqa marifatika, ma shahidna ka haqqa shahadatika.*

"I have not understood Thee to the extent that the understanding of Thee requires. I have not seen Thee to the extent that the seeing of Thee requires," said the Prophet (peace be on him.)

37. There is or could be no such thing as real *shirk* (partnership with God) ; for *shirk* implies partnership with '*ghayr*' (the 'other'), and there is no '*ghayr*' in the stage of the *Waḥdat* of *Ḥaqq*. In such a case, when '*ghayr*' is entirely negatived, one could not be a *mushrik*, however much he might try to be one.

The Reality of *Ḥaqq* puts on appearances indicating '*ghayr*' and displaying multiplicity; still really it has no '*ghayr*' and multiplicity; for an appearance is a different thing from reality; *an appearance has no existence of itself; it is merely a thought of the reality, which has displayed itself to itself in unreal thought.* The imaginary *shirk* which is the outcome of an imaginary appearance is only an imaginary thought which, in the *tajallī* (display) of reality, clears away—thus the Quran:

"*Jāa'l Ḥaqqu wa zahaq-ul-bāṭilu; Innal-bāṭila kāna zahūqa.*"[1]

"The Truth has come, and the untruth vanished; really untruth is a vanishing thing."

An appearance has no substratum of existence; and whatever of it, it has, that disappears from it and the one who appears in the form alone remains. It is like a man appearing in a woman's garb; when the reality becomes known, the garb becomes of no consequence, womanhood is thus only an appearance; becomes an '*adam*, (unreality) and a negation. Thus reality overpowers negation "*Liman-il-mulk ul-yauma lillahil-wāḥid il-Qahar.*"[2] (Whose kingdom is it today? It is of the one Glorious God.)

38. Evil comes out of manifestation; and manifestation is connected with knowledge; and whatever is connected with knowledge is an '*itibār* (hypostasis) and '*itibārāt* are suppositons, and thus the world is a thought. But do not consider that I call the world a mere thought without reality (*Lā ḥaqīqata lahā*). I mean that reality is manifest in the form of thought; the world is existent in the vacuity of imagination of the imaginer. Do not consider that thought is a mere supposition ('*itibār*) and that supposition cannot be *qadīm* (permanent). If this were so, the knowledge of God would be unreal. Our thought is unreal, God's knowledge is permanent, (*qadīm*) and His '*itibārāt* also are permanent and these permanent '*itibārāt* are called *ṣifāt*. *Ṣifāt* are mere '*itibārāt* in knowledge; and when these disappear, *Dhāt* alone remains. There is nothing more in *Dhāt* than *Dhāt* itself; and what else could *ṣifāt* be than *Dhāt*

1. Sura Banī-Israel, XVII : 81. 2. Sura Mū'min, XL : 16.

itself? When *Dhāt* turned itself on itself, the *ṣifāt* of knowledge came into evidence; the *'itibārāt*, which you call *ṣifāt*, then appeared in the mirror of that knowledge and found existence. Thus one Reality found itself with *'itibārāt* and *ṣifāt*, and desscended from real oneness into suppositional multiplicity. In the stage of knowledge, it was real oneness and the suppositional multiplicity had not taken shape outside in that stage. In the second descent, real oneness manifested in real multiplicity according to forms in knowledge; and then the real multiplicity covered the real reality.

Now one who does not realise that true oneness becomes *mushrik* (although there can really be no *shirk*). A *mushrik* therefore is one who does not take his place in *Waḥdat*, and recognize himself through the veils of multiplicity, and does not become his own *'āriff*. Hence *Mushrik* and *Kāfir* got their significances. And prophets were sent for the guidance of such men. The appearances are a veil on the face of *jamāl* (beauty), and a corner of this veil is lifted up in the case of a few, for a few seconds, and never for the others—(and their name is legion) who will be behind the veil for ever. "They are the inmates of fire; in it they shall abide." (*Ulāyika aṣḥābun nāri hum fīhā khālidūn*)[1] The people who have the veil lifted up are the people of *Bihisht* (paradise); and they will be fed on *jamāl*; and the people of veil will be fed on *jalāl*. The one will have milk and honey, and the other, the juice and fruits of the tree of *Zaqūm* etc. Such are the thoughts of the Reality (*Ḥaqq*) which came into appearances. He put on the garbs of good and evil, mercy and glory; no body could interfere with Him, "*Innal-laha yahkumu mā yūrīd.*")[2] (God orders what He desires).

39. *Shirk* has arisen out of *kathrat* (multiplicity). The One *Dhāt* robed Himself in many and various garbs Thus the seeing of one as so many thousands is *shirk*. He has made the world fascinated with His beauty, and then put on a veil, lifting up a corner here and a corner there. The veil is, however, meant for His own adornment, and the display of His own beauty and not for hiding His face. A veil is something other than the

1. Sura Baqara, II : 39. 2. Sura Mā'ida, V : 2.

wearer. It is the veil of thought, the removal of which results in *Wiṣāl* (absorption of God in Himself).

40. At the time of prayer, *sālik* should void himself of his self, so that multiplicity, created by the partnership of the worshipped, is avoided; and worship itself disappears. *Ghawth*, the Most Elevated, has said, "God is his own worshipper and worshipped." In prayer you become your own worshipper, and do not carve out an idol for worshipping. If you consider yourself as the 'other' of God, and God as 'the other' of yourself, you lay the foundation of *shirk*. The 'otherness' begins when there is a 'second'. When there is no 'second', one alone remains; the 'other' of God has never been from the beginning of time; and why do you call yourself the 'other'. The Prophet (peace be on him) has said:

"*Anā aḥmadun bilā mim.*" (I am Aḥmad without the letter *mim*) Thus Aḥmad becomes Aḥad, *i.e.*, without the awareness of his self. When you attain this stage, every hair on your body will cry out *Ana'l-Ḥaqq* (I am God.)

Again if the devotee is other than God Himself, a direction is required in prayer.

"*Fa-aynamā tūwallū fathamma wajhulla.*"[1] (Wherever thou turnest, there is the face of God.) If the devotee turneth to himself, there is the face of God. The devotee should void his self of *his* self and find God in his self, and turn his self in one direction. "*Innī wajjahtu wajhiyalil-lazi, fataras-samawāti wal-arḍ*"[2] (I have turned my face towards One, who made the heaven and earth) Turn yourself to yourself, there is no '*ghayr*'.

41. *Kufr* is literally covering up a seed with earth; technically it is covering up the *Ḥaqq* (the Truth). Thus one from whose observance *Ḥaqq* is covered up, is a *Kāfir*. In his mental eye, nothing but *bāṭil* ('*maya*', *i.e.*, the 'other') is observable. This is metaphorical *kufr*. The real *kufr* is covering up one's 'I-ness' in the *Hūwiyyat* (He-ness) of God. In this *kufr*, working contrary to the ordinances of *sharī'at* does no harm. To take a

1. Sura Baqara, II: 115. 2. Sura Anām, VI: 79.

draught of wine, when a morsel gets stuck up in the throat does good. The *sālik* does this under the injunctions of his *Pīr*, as Ḥāfiz has put it:

Ba mi sajjada rangin kun garat pir-i-mughan guyad,
Ki salik bay khabar na buad zi rah-o-rasm-i-manzilha.

"Dye your prayer-carpet with wine, if your *Pīr* so directs,

"The *sālik* cannot be unaware of the ceremonials attaching to the path."

This *Kufr* is really *fanā-fillāh* (annihilation in God) which, in other words, is called unawareness (*bey-khudi*), poverty (*faqr*) etc.

A derwish entered the cloister (*khān-qāh*) of Junayd, and said: *Alhamdu-lillah* (praise be to God). Junayd said: "Say as God has said, '*Alhamdu-lillāhi Rabbil 'ālamīn*' (Praise be to God, —the Lord of the Worlds)". The derwish said, "Where are the worlds that I should mention them along with God."?

The derwish was in the state of *fanā*, in which he found Ma-siwa-llah ('other than God'), as *'adum*, and Junayd was in the state of *baqā*, in which he gave indications of his observance of the reflections of the *Dhāt* in the mirrors of *'adum*

42. In *fanā* the *sālik's* awareness disappears and not his existence, attributes, and actions. By awareness is meant knowledge of objects as such, and affirmation of their "otherness." In his knowledge, objects have no existence of their own and no 'otherness.' If this state continues for long, it is called *Jadhba* (ecstacy) and *Junūn-i Elāhi* (madness in God). One who has this for a minute becomes a *walī*; and if for a longer time, a *qutub* or a *ghauth*.

43. The advance of *'abd* towards God is really the advance of God towards *'abd*, for unless God desires him, the *'abd* cannot advance towards Him. *Sulūk* is really *jadhba* (ecstatic state). The *sālik* does not turn towards God, so long as God does not turn from *Farq* to *Jam'*. One is solitary, so long as 'otherness' does not enter his mind; solitariness and *khalwat* are the disappearance of all ideas of 'otherness' from one's mind,

44. When one is aware in sleep, *i.e.*, has no sleep mentally, while his eyes are closed (*nayam-i-ayni wu la nayami qalbi*), and performs his *dhikr* and *fikr* in that condition, wakefulness and sleep, life and death become all the same to him.

45. At the time of eating, consider that the giver is the Divine *ism* (name) of *Mun'im* (benefactor) and your hand is the Divine *ism* of *Razzāq* (provider) and your belly is the *kiyani ism* of *Marzūq* (one who is provided); in drinking, consider water to be the Divine name *Ḥye*, (*i.e.*,) consider *Ḥye* (the life-giver) is present in the form of water and vivifies the mind and the body.

46. The good things of the world are a screen from God, so long as you do not see God in them. Some devotees give up the good things entirely. The Prophet once discarded one of his sandals, as it had distracted his attention in prayers; the devotee accepts these so far as sustenance of life is concerned. Bāyazīd gave up drinking cold water for a year and a half, but the *'āriff* observes in the mirror of good things the face of the Giver Himself, and adopts them; but discards them when this observance disappears.

The Prophet (peace be on him) has said: "*Hubbiba ila min dunyakum thalathun at-tayab wa nisa wu qurratul-ayni fis salat.*"

"I love three things of your world, *viz.*, perfumes and women, and the coolness of my eyes in prayer." The relish *per se* of good things disappears, when you appreciate the giver in them.

47. Man who is the noblest product of God, debases himself before the lower creation like trees, etc. "*Wa sakhkhara lakum ma fis samawati wu ma fil ardi jamian minhu.*"[1] (He has given you the control of whatsoever is in the heavens and whatsoever is in the earth from Him.) The debasing of man arises out of desire, the desire of property and of rank. Even the worship of God arises out of desire for heaven. When man has desire for his God, this desire is a reflection of the *tajallī* of love. When man ascends, he cuts himself off from all desires and joins with the real Beloved.

1. Sura Jāsiyah, XLV : 13.

48. Shaykh-i-Akbar in his *Fas-i-Hārūnī* (Bezel of Aaron) says: "*Fa innal 'āriff mun yara-ul-Haq fi kulli shayin.*" (An *'āriff* is one who sees God in all things.) The *'āriff* not only sees God in objects, but sees Him as the reality of objects. He, therefore, does not give a denial to his own *bāṭin* (internality) in this respect (*i.e.*, as being the reality of God). If he does this, it is owing to outward circumstances, as ordained by *shar'īat* on policy and for the purpose of making him *maḥjūb* (screened) from *Ḥaqq*. Moses was angry with Aaron for this very reason. *Sharī'at* is 'the straight path'(*ṣirātu'l-mustaqīm*) of the prophets. In this road there are restrictions, which are ordained by God. Some accepted the burden of these restrictions, which were troubles required to be borne in their own interest, and those, who did not accept it, became *kāfir* and the object of wrath of *Rabbu'l-arbāb* (the *Rab* of the *rabs*, the chief name in the stage of 'Rubūbīyat' that conglomerates and rules over all other names). The wrath of the prophets towards their followers was for this very reason (*i.e.*, the latter's was not the straight path).

An *'āriff* observes God in all the manifestations of the world in the light of the *tajallīyāt* of *asmā* and *ṣifāt*. A perfect *'āriff* is one who observes these restrictions, and puts up with the troubles entailed by them. "*Wa mun yataadda hudud allahi faqad zalama nafsahu.*"[1] (And whoever goes beyond the limits of God, he does injustice to his own *nafs*.) He observes the *asmā* in all their manifestations, as well as keeps to the path of the prophets and does not become '*maḥjūb*' (veiled) in multiplicity. This is the stage of *Jam-ul-jam* (in which the paths of the prophets as well as of the *asmā* are merged up)—"*Maraj al-bahryni yaltaqiyan baynahuma barzakhul-la yabgiyan.*"[2]

"We have made the two seas flow freely, (so that) they meet together. Between them is a barrier which they cannot pass."

The two seas mingle in the *'āriff*.

49. The One is observed in the Many. Observe God by God. "*Basrahu bi basrihi*"—Lover was himself the beloved before observance; when He lost His attributes in the beloved,

1. Sura Ṭalāq, LXV : 1.
2. Sura Raḥmān, LV : 19-20.

He saw the duality.

50. Man is the mirror of God's '*jamāl*' (beauty). A well-dressed man does not care so much for his dress and adornments, as for the mirror in which he looks at himself, for, the moment, dust settles on the mirror, he wipes it off with his sleeve.

51. The Soul of man and the Reality of Humanity had the gnosis of God but in the abstract. Their appearance in the body of man gave them the gnosis.

"*Ma khalaqtul jinna wal insa illa liyabudun.*"[1] "I have not created the jinn and the men except that they should serve Me." Those who forget their promise—"*Alastu bi rabbi kum qalu bala shahidna.*"[2] ('Am I not your Rab? they said, 'yes, we bear witness'), God forgets them also. Those who remembered something of this, believed in the prophets.

52. Shaykh 'Abdulla Bilyānī said: 'Derwishi' (*i.e.*, derwish-hood), does not consist in prayer and fasting and keeping awake at night (vigils), which are all matters of devotion; but it consists in not being dissatisfied with things—, things being under the control of events purposed by God. The events are ordained by God and not by '*ghayr*' (the 'other'). The derwish has to submit to God's events."

53. Unless the pride and 'self-ness' of *sālik* disappear from his heart, there can be no *fanā* for him, for these are the attributes of the 'I-ness' of *sālik*. It is easier to dig out a mountain than to dig out pride from one's heart. Therefore the 'I-ness' itself must disappear of itself.

54. "*Fa subhān alladhi biyadihi malakutu kulli shayin.*"[3]

"Glory be to Him in whose hands is the kingdom of all things."

"*Tabarak alladhi biyadihi hil mulku wa hua ala kulli shayin qadir.*"[4]

"Blessed is He in whose hand is the kingdom, and He has

1. Sura Dhāriya, LI : 56.
2. Sura A'rāf, VII : 172,
3. Sura Yāsīn, XXXVI : 83.
4. Sura Mulk, LXVII : 1.

power over all things."

From God all things proceed, but Respect, which is generated by Love, demands that in so far as goodness is concerned, you refer to *jabr* and in as far as evil is concerned, you refer to *qadr*, as Shaykh 'Abdul Qādir Jilānī said: "*Al-imanu baynual qadr wa jabr.*" "Iman is between and betwixt *qadr* and *jabr.*" "*Ma asabaka min hasanatin fa min allahi wa ma asabaka min sayyatin fa minnan nafsik.*"[1] "Whatever you acquire of goodness, it is from God; and whatever you acquire of evil, it is from yourself." Such an attitude is really a phase of *Taqwā* (piety). When Ādam was questioned about his disobedience, he said: "*Rabbana zallumna an fusina.*"[2] (O Lord, we have been unjust to our *nafs*.) The actions of *'abd* are the creation of God. The movement of the key is the movement of the hand; although owing to priority of time, the two appear different. The two movements are the movements of the hand of God, "*Yadullahi fauqa aydihim.*"[3] (God's hand is over their hands.)

55. Junayd said, "*Al-marifatu wujud jihlika inda qiyami ilmihi.*" (*Ma'rifat* is the perception of the existence of your real ignorance in the face of God's knowledge.) Ignorance is the reality of your *dhāt* as compared with God's knowledge. Consider your knowledge as the knowledge of God. Your knowledge is really the outward and apparent and limited knowledge of God, which in its internal aspect is real and unlimited.

The *Mathnawī* says:

Ilmi Haqq dar ilmi sufi ghum shawad.

"God's knowledge disappears in ṣūfi's knowledge."

56. *Fanā* is the disappearance of the cognition of '*ghayr*' (the other); *baqā* is the knowledge of God, which one gains after the disappearance of the knowledge of '*ghayr*'. One reaches this point at the extreme end of his *sulūk*, in which he obtains *Wilāyet*.

57. "*Innallaha khalaqa Adama ala suratihi*" (Ḥadīth-i-Qudsī). "God created man in His own image." The *Dhāt* of God

1. Sura Nisā, IV: 79.
2. Sura A'rāf, VII: 23.
3. Sura Fath, XLVIII: 10.

comprehends all the stages of *Ghayb, Shahāda, Rūḥ, Amthāl*; so also the Reality of Man (*Ḥaqīqat-i-Insānī*) comprehends the same, only the one does it in reality, and the other in imitation, "*Mun arafa nafsahu faqad arafa Rabbahu*" (Ḥadīth). Whoever understood His God as comprehending all these stages, understood his self as comprehending the same. "*Araftu Rabbi bi Rabbi.*" (I understood God by God.) Consider your *dhāt, ṣifāt* and *af'āl* as the *Dhāt, ṣifāt* and *af'āl* of God and become One. This is the way of the Shuttaris and not of the other gnostics (*abrār* and *akhyār*), who adopt the practices and *mujāhidāt*, and say, "consider your *nafs* in the way of *fanā*, and God's in the way of *baqā*; your *nafs* in the way of '*Ubūdīyyat* (servantship), and His in the way of *Rubūbīyyat* (rulership)." This is understanding by way of contrariness, which is not the object of the Ḥadīth.

58, Desire is *secret shirk* (*shirk-i-khafī*), and it is prevalent in all the organs of the body and saturates every fibre thereof. "They have believed in God but still most of them are *mushriq*," "*La yuminu aktharhum billahi illa wa hum mushrikun.*"[1] (The 'I-ness' of *Mushrik* is satanic. Until it departs from his breast, the 'He-ness' of God does not manifest itself therein.)

1. Sura Yūsuf, XII : 107.

CHAPTER XIII

Chantings and Practices (*Adhkār-o-Ashghāl*

1. There is not much use in performing *dhikr* and *shagal*, alone and by one's self; thoughts are not concentrated except under the influence of a *Pīr* whose attention becomes effective. The influence of the *Pīr* becomes definitely effective in the case of those who have the aptitude. The *Pīr*, who has reached the stage of *fanā*, can enable the *murīd* to do the same. A bale of cotton remains for ever in the sun without catching fire; a magnifying glass intervenes, and the cotton catches fire at once. The perfect *Pīr* is blind in so far as he does not see *ma-siwa-llah* (the other-than-God), and the *murīd* is also blind, in so far as he sees only the *ma-siwa-llah*. If the *Pīr* is blind to *Ḥaqq*, he cannot lead the blind.

The *Pīr* having completed *Syir-il-Allāh* (journey towards God) enters upon *Syir-fil-Allāh* (journey in God); but he recommences his journey (*Syir-il-Allāh*) along with the *murīd*, and takes him step by step along that journey to its completion with his spiritual strength. He makes him dead unto himself and alive in God. Really it is only one *Pīr* that has done this, from *Ādam* till now, and that is the Prophet (peace be on him). He is in the different stages of *awliyā* and prophets, guiding the *murīd*. He is the perfect vicegerent of God in his corporal body, from *Ādam* till Muḥammad 'Alī Mehdī, the seal of *awliyā*. This is not, however, by way of *Tanāsukh*, but the way of *Burūz* (*Studies in Tasawwuf*, p. 174) It is like lighting several lamps from one lamp. It is only one light that shines in all lamps, the perfect prophetship manifested itself in one body and got the name of Muḥammad.

2. *Murāqaba-i-Mujāwir* (the neighbouring meditation): Sit facing the *qibla* and hark to the inward warning. Consider every *khatra* that descends on your heart as the command of God and carry it out in action, if it is within your capacity, if not, carry it out in thought.

Murāqaba-i-Mīm-Mīm: The first *mīm* refers to *Mutlaq*

(absolute), and the second to *Muqaiyyad* (the limited). Consider that *Ḥaqq*, the Absolute, (*Mīm* the first) is apparent in the shape of 'the limited' (the second *Mīm*) by way of devolution and also that this limited is really absolute by way of ascension.

3. *Ahl-i-Mukāshafa* (the people of *kashf*) understand *Waḥdat* by *kashf* and not by proofs.

Close your eyes, and *Waḥdat* is in evidence, open your eyes and see multiplicity in Oneness. *Waḥdat* is from the side of *Dhāt* and *kathrat* from the side of *ṣifāt*. He is the First, so far as *Dhāt* is concerned, and He is the Last so far as *ṣifat* are concerned.

In being First, *Dhāt* is *bāṭin* and in being Last, the *ṣifāt* are *zāhir*. "He is the First and the Last, the Apparent and the Ḥidden.

"*Hual awwalu wal akhiru waz zahiru wal batin.*" [1]

4. Shut your eyes and ears, your body and the world disappear from you, but your 'I-ness' remains in your knowledge. Fix your self on it, so that it does not disappear. Retire into a corner and flee from men. This practice (*shaghal*) will concentrate your mind, and secure for you your lost self.[2]

5. The ordinances of *sharī'at* are based on the nature of things—and the nature of things is based on the attributes of the *Dhāt*. When one oversteps this nature, he reaches the Reality, and the truth of the nature of objects dawns on him. The Prophet prayed: "*Allahuma arana ḥaqayiq-ul-ashya kama hiya.*" (O God, show to me the realities of things as they are). Travel from nature to reality and from reality to Truth. This is 'travel with God,' (*Syir ma-Allah*) and then you get into 'travel in God' (*Syir-fil-Allah*) which has no finality.

6. Hearts are modelled after different patterns, hence different effects flow from them. The reality of Humanity is the

1. Sura Hadīd, LVII : 3.

2. *Lab bi band wa gosh band wa chashm band ;*
'Gar na bini sirri Haqq bar ma bi khand. (*Mathnawi*).

Shut your lips, shut your ears and shut your eyes ;
If you do not see the 'ser' of Ḥaqq, then laugh at us.
(*'Ser' is the stage of Waḥdat*).

same, it is the Reality of Divinity. The speaking power is the same, it produces different tones in different musical instruments, according to the mechanism of those instruments, *e.g.*, pipe, *bājā*, and whistle.

7. Think yourself as speaking through all bodies. The differences in the voice and speech are owing to differences in the bodies. You are the speaker everywhere. Now dismiss the bodies, and you speak but with a speechless speech ; and that is the reality of your speech, which is *Kalām-i-Dhātī* in the stage of *Jam-ul-jam* ; and the detailed speech which consists of words and sounds disappears.

Kalām (speech) is of two kinds : one is *kalām-i-dhāti* which is in the stage of *jam*, and the other is *kalām-i-tafsīlī*, which is in the stage of *farq ;* the one is soundless and the other is with sounds and words. The Word of God (Qurān) descended from the stage of *jam-ul-jam*—wherein there are no sounds. The one is the stage of meaning (*ma'nī*) and the other, of form (*ṣūrat*). Pulp has no crust, and when it wants to manifest itself, it acquires a covering or shell. Hence '*kalām-i-dhātī*' cannot manifest itself without '*kalām-i-tafṣīli.*'

Now you understand that you had no '*ghayr*' (other). This 'otherness' has arisen out of the varieties of bodies with their effects (*āthār*).

8. Once my *Pīr* said : "I was in my room, chanting one of the names of *Ḥaqq*. I wished every limb of my body chanted that name, and found that each limb was chanting my own name. I reported this to my *Pīr*, who said that this was better than what I had anticipated." God has said : "*Fadh karuni adhkur kum.*"[1] (Therefore remember Me, I will remember you.)

Na manad dhikr wa dhakir nur gardad,
Zi sar ta pa hama madhkur gardad.

"The chanting disappears and the chanter becomes Light. From head to foot, he becomes the chanted."

Similarly the walls of your room may chant the name.

1. Sura Baqara, II : 152.

Herein you reach the stages of *Qurb-i Farāyaḍ* and *Qurb i-Nawāfil.* This is *Dhikr-i-ṣifāti.* In the case of *Dhikr-i-Dhāti,* he hears the word 'I', 'I' from his heart which is the stage of '*Ana'l-Ḥaqq.*'

It may be remarked that if the *Dhākir* (chanter) hears this himself, it may be a case of auto suggestion or self-hypnotization, but if others—(outsiders and incomers into the circle) hear it also, as in the case of Mansūr Ḥallāj, it can no longer be that; the voice or sound or even the writing on the wall—"Mene, Mene, Tekel, Upharsin"[1] lie in deeper mystic depths.

9. Some '*āriffs* practise *Dhikr-i-ṣifātī,* for *Dhikr-i-Dhātī* is always behind it. *Dhikr-i-ṣifāti* is a ladder to *Dhikr-i-Dhāti,* wherein there is nothing except 'I'. So long as the *ṣālik* has not reached the illumination of *Dhāt,* he says: 'He is Ḥaqq,' 'He be praised'; when he reaches that stage, he says: 'I am *Ḥaqq.*' Hence the Maulwī Ma'nawī said:

Ilm-i-Haqq dar ilm-i-sufi gum shawad,
Aine sakhun ky bawar is mardum shawad.

"God's knowledge disappears in the knowledge of ṣūfī.
How could ordinary people understand this."

Here ṣūfī becomes affirmed, and his '*ghayr*' ('other') is negatived, *i.e.*, the knowledge of God, as such, negatives the God-ship of '*āriff*—When God was Himself, there was no '*ghayr*'.

1. Daniel, V; 45.

CHAPTER XIV

Affectations of the Heart (*Khatrāt*)

1. *Fanā* is the annihilation of the aware-ness of ma-siwa-llah (other-than-God), whether it be of the world or of the *nafs* of *sālik*. In *fanā*, *sālik* retains the knowledge of this annihilation. When this knowledge is also annihilated, it becomes *Fanā-ul-Fanā* (annihilation of annihilation). The negation of negation is affirmation, and it therefore becomes *Baqā*, "*Inni annallah*," [1] (truly I am God). The knowledge of self is the knowledge of God.

"*Kullu mun alayha fan wa yabqa wajhu rabbika dhul-jalali wal ikram.*" [2] (Every one on it must pass away, and there will endure for ever the face of the Lord with His glory and honour.)

2. There is no devotion more effectual than attention to *khatrāt*, so that the ma-siwa-llah (other-than-God) does not absorb you.

Hadīth says:

"*Inna fil badini la muzgatan idha sulahat sulaul badani kullahu, wa idha fasadat fasadul badani kullahu.*"

"There is a lump of flesh in the body; which if you purify, the whole body is purified; and which if you vitiate, the whole body is vitiated." Heart is the king and the organs and limbs are its subjects. If the king is rightly guided, the body also is rightly guided. Hence the seeker after God should purify his heart by nullifying *khwātir* (affectations) so that the subjects also are purified. The 'Ulamā first attend to the body, thereby trying to purify the heart. This is a long process. The prophets attend to the heart first, and open its eye.

3. The *tajallī* of God dawns on the heart unexpectedly; but it dawns on the hearts of those who are prepared for it.[3]

1. Sura Ṭā Hī, XX: 14. 2. Sura Raḥmān, LV: 26 and 27.

3 This also was the experience of Behmen, the mystic of Gorlitz in Germany. R A. Vaughan in his *Hours with the Mystics* (p. II-83) says: "Behmen was twenty-five years of age, when he became the subject of this his first illumination He stated that he was thrown into his trance, while gazing on the dazzling light reflected from a tin vessel."

4. Gabriel is one's temperament (*khatra*), that makes an *'abd* aware of his Rab. The word of God descends from *Ulūhīyyat* to Gabriel through *Rūḥ-i-Muḥammadi*; thence to the body of Muḥammad (peace be on him). The Reality of Muḥammad speaks to the soul of Muḥammad; and the latter to the body of Muḥammad. The word of God is first *Waḥy* (revelation) and then *Ilhām* (inspiration), and then *khatra* (*mālakī, nafsānī, satanī*). These are all *tajallīyyāt* of the word of God.

5. Whatever takes you to God is religion; and whatever stands in the way of God is the World.

6. *Zālim* of *nafs* is one who remembers God for the sake of this world *and of* the next.

"*An la-ilaha illa anta subhanaka inni kuntu min az zalimin.*"[1] (Truly there is no god except Thee the Pure; certainly we are of those who are *zālim* (a *zālim* is one who leaves a thing out of its place). Remember God for His own sake, so that you may be free from *shirk*. Do not give up *dhikr*, for fear that you are doing it to get rid of carnal temptations, you may reach God through and by the blessings of *dhikr*. Be in quest of the friend, do not give up your quest for the sake of the foe. The disciples of Shaykh Shāh Wajhuddīn could not get rid of the perturbation of heart, and how could they perform *dhikr*? The Shaykh said that the work of Satan is to scatter your mind, and yours is to concentrate it.

It is said of *Khannās (i.e.*, the Satan) that he scatters your thoughts (*Yu was wisu fī sudūr innas.*)[2] And it is also said that "God has not created men and genii except to serve Him" (*Wa ma khalaqtul jinna wal insa illa leyabu dun.*)[3] Hence in devotion, do not scatter your thoughts.

7. "*Al-khwatir rasul ul-Haqq.*" (Every *khatra*, (every idea or agitation of mind) is a messenger of God. Every *khatra*, whether *jalāli* or *jamāli* is a prophet of God; but as long as the *sālik* is in his senses, he should not step beyond the bounds of

1. Sura Anbiyā, XXI : 87.
2. Sura Nās, CXIV : 5.
3. SuraDharivat, LI : 56.

sharī'at; he should avoid the extremes. *Gulshan-i-Raz* says:

Muwassir Haqq shanas andar hama ja,
Walay bayrun manih az had-i-khud pa.

"Recognize God as actor everywhere;
But do not overstep your bounds."

For opposition to *sharī'at* is a poison, and results in the death of mind, and darkness.

8. Amīru'l-Mouminīn Hazrat 'Alī said:

Dawaika fi ka wa ma tashair,
Wa dai ka min ka wa ma tabassir.

"Your remedy is in you, you do not perceive,
Your disease is from you, you do not observe."

You are small on account of limitations. You see all in yourself and yourself in all in detail. Whatever you desire, desire it of yourself.

9. *Khatrāt* come into the mind by inspiration and not through the avenues of the senses which belong to *Ālam-i-Mulk*. They come in from *'Ālam-i-Malākūt*, in spite of the senses; be they of the righteous kind or of the unrighteous. Knowledge of the world comes in through the senses; and whatever comes in from *'Ālam-i-Malākūt* comes through the hole of the heart (the mind's eye) by means of the faculty of imagination as in dream, or without it as in after-death. The *khatrāt* come in voluntarily in the case of ordinary men after involuntary death, and even also in the case of men who die before death. "*Mutu qabla an tamutu*" (die before death) is the holy injunction. *Mujāhada* is therefore necessary for this latter; so that one attains death in life itself. One thus experiences in life itself, what others experience in after-death and passes through *'ilmu'l-yaqīn* (knowledge by assurance) to *'aynu'l-yaqīn* (knowledge by actual experience or sight).

Prophets and *awliyā* attain these experiences in their life-time only (*i.e.*, they have a peep into *'Ālām-i-Arwāḥ* and *Ālam-i-Mithāl* in this life in wakefulness which is called *kashf*).

10. "*Huwal awwalu wal akhiru waz-zahiru wal batin.*"[1] (He is the First and the Last, the Apparent and the Real.)

If He is there, there is no room for *shay* (thing) or the 'other' whether external or in imagination. "*Ala innahu bi-kulli shayin muhit.*"[2] (Now surely He encompasseth all things) *i.e.*, both external objects and objects in imagination. His First is His Last and *vice versa*; and His Apparent is His Real and *vice versa.* There is no room for transitoriness in Him.

11. A *khatra* (an affectation of the heart) is from God and should not be referred to the '*ghayr*' or the 'other'; *khatrāt*—whether for good or for evil are the illuminations of the Word of God that descend on the heart, "*Al-khawatir rasul-ul Haqqi fa yastajib laha,*" (*Khatrāt* are the messengers of God, do therefore accept them.)

12. When a Satanic or *Nafsāni khatra* dawns upon your heart, accept it as the command of God and obey it in knowledge and in imagination; and when a *Raḥmānī* (divine) or *Malakī* (angelic) *khatra* dawns, act it out actually as it takes you nearer to God. In this way, a Ṣufī has always his eye on the *khatra* and is not unmindful of the workings of the heart. The Shuttaris lay stress on this point, and consider all *khatrāt* as from this source.

13. In *Waḥdat* (oneness), *kathrat* (multiplicity) cannot be contained. Multiplicity has to be annihilated to attain Oneness. The '*mīm*' of Aḥmad is annihilated in *Aḥad.* The Companions said to the Prophet: "O Prophet, art thou *Aḥad*?" The answer was "No, I am Ahmad without *mīm*"—The *mīm* is annihilated in the *tajallī* of *Aḥdīyyat.*

"*Mon raani faqad ra al-Haqq.*" (Whoever hath seen me hath seen God.)

14. When there is no '*ghayr*' in *Waḥdat*, how could you observe '*ghayr*'—in your devotion? Hypocrisy in devotion must exist, when there is a '*ghayr*'.

15. You do not recognize Him in humble things; His

1. Sura Hadīd, LVII : 3. 2. Sura Hā Mīm, XLI : 54.

grandeur becomes a screen before you. No one could recognize Alexander the Great, in the garb of a porter. His servantship became a screen.

16. When a sin is committed, consider it to be a command of God, and one's self as appointed to commit it ; and turn from it with *Istighfār* ("I seek the protection of God from evil") which also is a command of God. Do not ignore *Qazā-o-Qadr*. Consider yourself as an instrument of action. Keep in view *Tauḥīd*-in-action, and ignore yourself and your actions ; every action good or evil is here from the Real Actor, who is *Ḥaqq--i-Muṭlaq*. An action is the result of an attribute of His innumerable attributes : the attribute is dependent on *Dhāt*. From action, proceed to attribute, and from attribute to *Dhāt*. Every action of yours in the world, is as epiphany of His action, attribute or *Dhāt*, and dissolve yourself in these epiphanies. Junayd, the leader of this sect, said that *ma'rifat* (gnosis) had four stages. Firstly, consider every action and movement, good or evil, from *sālik* (self) and the world, as proceeding from the Real Actor ; and detach these from the limited actor who has no action or attribute or *dhāt* of his own. The 'limited' is the mirror of *dhāt*, attributes and actions of the Absolute—it only reflects these. Secondly, proceed from action to attribute, for there can be no action that does not proceed from an attribute. Thirdly, consider each *khatra* as a command of God. If it is a *jalālī khatra*, and according to *sharī'at*, act it out.

"*Ma min dabbatin illa hua akhizum bi-nasiyatiha inna Rabbi ala siratin mustaqim.*" [1]

"Whatsoever crawls has its forelock in the hand of its Rab "

The forelock of the *rab* of your soul, is in the hand of the limited *rab* of self ; that of the latter in the hand of *Rab-ul-Arbāb* ; that of the latter in the hand of *Ulūhiyyat* ; and that of the latter in the hand of *Waḥdīyyat* and of the latter in the hand of *Waḥdat* ; and of the latter again in the hand of *Dhāt-i-Muṭlaq* in succession.

Fourthly, this knowledge of self requires the mirror of God's knowledge, so that you recognise God's knowledge in

1. Sura Hūd, XI : 56.

your knowledge as your *'irfān* (gnosticism) *i.e.*, the very same knowledge is manifest in *'ārīff* in the shape of his *'irfān*. This is what is meant by good and evil being from God. These are the actions of God; from actions, attributes come out; and attributes manifest *Dhāt*. An 'āriff has nothing to do with good and evil, he is only an instrument. Keep your sight on command, and not on the command-giver and command-receiver; otherwise people refer the result of action to self, to their *nafs* and to the Satan. One day, a *murīd* said his prayer: "*Al humdullah ala towfiq wu astaghfirulla ala taqsir.*" (I thank God for right guidance and seek protection from sin.) His *Pir* shouted out: "I thought you said your prayers and became a Musalman, but never that you became a *kāfir* and *mushrik*." The *Murīd* said, "How so?" "You connected your action in *Ḥamd* and *Istighfār* to self. This is *kufr* and *shirk*. "*Wallahu khalaqakum wu ma tamalun.*"[1] (God has created you and whatever you do.) His creation is all good; for existence is pure goodness. Whatever evil comes in your fancy is related to *'adum*. To confess one's sin is a sort of *adub* (respect) to God. Adam and Eve said, "*Zallamna unfusana.*"[2] (We have done injustice to our *nafs*.) When they were asked why they had eaten of the forbidden tree. But respect should not be carried to the extremity of *shirk*. "*Ala innal awliya allahi la khufun alayhim wu la hum yahzanun.*"[3] (Truly to the friends of God, there is no fear and danger). *Shirk* and fear stand in the way of *Tauḥīd*. "*La inda Rabbi sabahun wa-la masaun.*" (For God there is no morning or evening.) A *Muwāhid* should have his eye on *Tauḥid* although sin comes out of him involuntarily with the result of going to perdition. *Awliyā* and prophets were more afraid of *shirk* than of sin.[4] You free yourself from *shirk*, if you void yourself of your self: "*La tushriku billahi innas-shirka lazulmun azim.*"[5] (Do not associate aught with God, most surely *shirk* is a grievous iniquity.) To free one's self from 'self' is more difficult than the killing of self and death in life.

1. Sura Saffat, XXXVII: 96.
2. Sura A'raff, VII: 23.
3. Sura Yūnus X: 62.
4. Cf. Math., IV: 10.
5. Sura Luqmān, XXXI: 13.

CHAPTER XV

Music (*Samā'a*)

1. When asked why he did not dance (in ecstacy), Junayd of Baghdād quoted the following Quranic verse:

"*Watara'l jibala tahsabuha jamidatan, wu hiya tamuru marras sahab.*"[1] (And you see the mountains, you think them to be solid, although they pass away as the passing away of the cloud.)

The dancing of adepts has no outward rhythmical movement; it has only an inward movement. The point of *Waḥdat* becomes the multiplicity of *kathrat* in its circular dancing; only the eyes that are 'opened' can see this. This dancing is also the movement of *Dhāt* from internality into externality in the process of '*Kun Fa-yakun.*'[2] (*Be, so it becomes.*) The *Quṭub* of each age identifies himself with the atoms of the world in the process of 'the revival of similitudes' (*tajaddud-i-amthāl*). Some of the *awliyā* get into the state of *Qurb-i-Nawāfil* at the time of *samā'a* (hearing of music), in which they speak by God and hear by God. They become the reality; and God becomes their instrumentality, "I am the speaker, I am the hearer, and who is the 'other' in the worlds?" "*Ana aqwalu wu ana asmau bal fid-darrain ghayri*" (the bubble realizes its identity with the ocean); some get into the state of *Qurbi-Farāyaḍ* in which they realize God, speaking by the tongue of the singer, and hearing by their own ears, *i.e*, God becomes the reality and *abd* the instrumentality (the ocean realizes its oneness with the bubble). The singer becomes the 'tree' (the 'burning bush') of *Sinā'i*, and the hearer becomes Moses, so that all his organs become his ear and hear the talk, and *he* disappears. Some get into the state of *'ayn ba 'ayn*, in which the state of *Waḥdat* overpowers them, and they become *Ibnul-Waqt*, and find the singer and the singing to be their own reality and themselves to be the singer himself; and nothing of singer, song, movements and instruments remains outside *Waḥdānīyat*, (one-

1. Sura Namal, XXVII: 88. 2. Sura Yāsīn, XXXVI: 82.

ness). But the higher is the stage of *Abul-Waqt*, who descends to the lower stage of *Farq* (differentiation) after having realized Jam'-ul-Jam' (assimilation). He overpowers *samā'a*, and *samā'a* does not overpower him

2. Ecstacy is rhythmical movement that comes into play on hearing music. The Prophet prohibited this in normal states.

He said : "(O Muawiyah), one is not the searcher after God, who does not get into ecstacy on hearing the mention of the Beloved." "*Li annahu laysal karim mon lam yahtada inda samai dhikril Habeeb.*"

Junayd said that one's getting into ecstacy in *samā'a* reminds him of the address of God to the souls on the day of *Mīthāq*, (promise). Ecstacy is like the demand of fish for water or the onrush of the moth towards the lighted lamp. Sometimes people die in ecstacy, and hence it is prohibited (*ḥarām*).

3. A beginner requires the music of the musician to bring him into ecstacy; to an adept the singing of birds and the flow of wind are sufficient music. The one is subject to imagination, he takes delight in words, and this is a screen ; the other is in the act of observation (of God's epiphanies), and music fades before him and the screen of imagination uplifts. When Majnūn saw Leyla, he forgot himself ; when she spoke, he came to himself, *i e.*, descended from the ecstatic condition. *Samā'a* (music) restores people who are immersed in epiphanies, to their normal condition. To the beginner, *samā'a* is, however, an elevation.

4. The pathway of the prophets is different from the pathway of the '*asmā*' (vide *Studies in Taṣawwuf*, p. 65). The latter is indicated in the Quran thus :—

"*Wa ma min dabbatin illa hua akhizum bi nasiyatiha inna Rabbi ala siratin mustaqim.*" [1] (Whatsoever crawls (on earth) has its forelock in the hand of its '*rab*' (ruler) ; and that *rab* is on the right path.) Keeping to the pathway of *asmā*, the *sālik* must tread in the pathway of the prophets. He is, however, excusable, if he oversteps it in a state of ecstacy.

1. Sura Hūd, XI : 56.

CHAPTER XVI

Ascension (*'Urūj*)

1. "*Wa mon kana fi hadhihi a'ama fahua fil-akhirati a'ama wa azallu sabila.*" [1]

"And whoever is blind here, shall (also) be blind in the hereafter and more erring from the way."

He who has not observed *tajallīyāt* here, is not likely to observe the same in the future world. This world is the harvest-field of the next, *ad-dunya maz aratul akhira.*

2. 'Azīz Musaffī said that the reality of heaven is what is favourable to us; and that of hell what is unfavourable; the one is happiness and the other unhappiness. There are several doors to heaven and hell. All commendable actions and words are the doors to heaven, and all uncommendable actions are the doors to hell; for happiness accrues in one case, and unhappiness in the other. There are the sources of 'revival of similitudes' in the next world. Good things like 'submission' (to God) and piety take shape; and evil things like *kufr* and sin also take shape.

3. *Ad-dukulu fil kufrul-haqiqi wal khuruju min Islami-ul-majazi*:

"Ingress into real *kufr* and egress from metaphorical Islam."

The metaphorical Islam is *shirk-i-khafī.* The great idol of worship is your 'I-ness', which is considered to be your existence.

Al-nafsu hiya sanam-ul-akbar wu nazar ilayhi shirk-i-dhātī.

Nafs is the greatest idol, and observance thereof is *shirk-i-dhātī.*

Real *kufr* is dissolution of 'I-ness' in the 'I-ness' of God. '*Kufr*' literally means 'covering up'. As the farmer covers up

1. Sura Banī Israel, XVII: 72.

the seed with the earth, he is a *kāfir*. This process of *kufr* is called '*Fanā-fillah*', although in *shara'* it is the process of working contrary to ordinances and laws.

4. There are two sets of ṣūfis—the Malāmaites and Salāmaites. The former outwardly are the men of *kufr*, but at heart, they are Musalman and devotional. While *kufr* literally means hiding a seed underneath the earth; here it means *fanā*, or effacement of the self of *sālik*, under the all-hiding shadow of the existence of God. Salāmaites are overpowered by outward observances. Ḥazrat Ghawth has said: "Sinners are involved in sins and devotees are overshadowed by devotion, lovers of God are free from both these." Hence Abū 'Alī Sīnā wrote to Abū Sa'id Abul-Khair:

"*Al Khuruju min Islamul majazi wad dukulu fil kufrul haqiqi.*"

"Exit from metaphorical Islam and ingress into real *kufr*."

If you are desirous of the Truth, forego custom. Even if you eat ten maunds of grapes, you will never become intoxicated. When the pulp become ripe, the rind is of no good.

5. Shaykh Yaḥyā Munīr writes that the ways of *awliyā* are not uniform. One eats heartily,[1] and sleeps soundly; another starves himself and keeps nightly vigils. One associates with people, and another keeps aloof. One dresses in rags, and another in silk and fine linen; and one keeps silence and another joins in conversation; one conceals his condition, another reveals it. One does service to all, devotee and fornicator alike; and another does not answer the salām of the latter. One receives gifts without asking; another does not receive them.

6. In *fanā* (annihilation) the knowledge of *Fanā* remains, and one attains in it *Baqā* (eternality) along with it.

In *Fanā-ul-Fanā* (annihilation of annihilation), the knowledge of *Fanā* itself disappears and one attains in it *Baqā* without this knowledge.

In the former case, he is not annihilated in his *own dhāt*, and in the latter, *Ḥaqq* remains eternal with the knowledge of His own

1. *Kulu mintayyibati ma Razaqnakum*, Sūra Baqara, II : 172.

Baqā (eternality) and the *Fanā* of His '*ghayr*' (other).

'Adum (nothingness) has no knowledge of its 'nothingness'.

7. Some give knowledge preference over action, and some reverse this process. The truth is that action is knowledge in shape. Overstep both these and attain '*hāl*' (state of ecstacy), which is the *ultima thule* of both these. The men of God do not engage themselves in any other than the thought of *Tauḥīd*. Knowledge, action and *hāl* come in succession. Correct action comes out of correct knowledge under the guidance of a teacher.

8. In *fanā*, *sālik* finds all *ta'iyyunāt* (limitations) as *tajallīyāt* (illuminations) of God and himself out of them ; and when he reaches the stage of *baqā* he finds them as his own. Thus in the former, the knowledge of *sālik* disappears in the knowledge of God and in the latter, the knowledge of God disappears in the knowledge of *ṣālik*. Now he knows that he is 'the known' himself by his own knowledge, and not by the knowledge of '*ghayr*' for the '*ghayr*' with his knowledge has disappeared. The knowledge and existence of *Ḥaqq* have disappeared in the knowledge and existence of Self. Here he finds himself as the Truth, and the rest (the world) as existing by his own knowledge. *Sālik* in his duality thought himself as existing by God's existence ; when *ghayriat* ('otherness') disappeared, he found himself existing by his own existence Then he knew himself as knower by the knowledge of God, now he becomes knower by his own knowledge. Maulwi Ma'nawī says :

Ilm-i Haqq dar ilm-i-sufi gum shawad
Aein sakhun ki bawar-i-mardum shawad.

"God's knowledge disappears in ṣūfī's knowledge,
How could ordinary men believe in this."

Ṣūfī's knowledge disappearing in God's knowledge requires ṣūfī's annihilation (*fanā*) ; and God's knowledge disappearing in ṣūfī's knowledge requires his permanence (*baqā*) When ṣūfī's knowledge disappears in God's knowledge, ṣūfī's knowledge becomes God's knowledge itself. Thus in ascension ('*urūj*) ṣūfī finds himself as *Ḥaqq*, for here ṣūfī and his knowledge are both annihilated. When God's knowledge disappears in ṣūfī's know-

ledge, it is *baqā*. His knowledge becomes ṣūfī's knowledge itself. Here when the bubble itself becomes the reality of the sea, it no longer remains a bubble. When the sea becomes the reality of the bubble, the bubble becomes the sea itself and finds its own reality. Again the ṣūfī is under the limitation of knowledge and existence ; when he dissolves himself, his knowledge becomes unlimited. This is *Fanā*. When God's knowledge comes under the limitation of ṣūfī's absolute knowledge becomes limited knowledge. This is *Baqa*,—the sea disappearing in the bubble. This is the stage of declension (*nuzūl*). Mathnawī says :—

Hast khurshidi daruni dharrai,
Sher-i-nar dar posteen-i-barraai.

"There is a sun in every atom,
A splendid lion under the skin of a lamb."

In the first, the ṣūfī finds a limitless ocean within the limits of existence ; the limitless within the limits of himself—the sun within the atom. When he finds the absolute knowledge and existence limited within himself, he says :

Ilm i-haqq dar ilm-i-sufi gum shawad

"God's knowledge has disappeared in ṣūfī's knowledge."

Fanā is the annihilation of ṣūfī and substantiation of *Ḥaqq* ; *baqā* is the reverse of this. For 'otherness' herein disappears ; and, in this condition the whole world is found to consist of his own *Tajallīyāt*—all as manifestations of his names and attributes.

The ordinances of *sharīʿat* and *ṭarīqat* are dispensed with in this stage. *Fanā* is the annihilation of one's unreal self (the house of 'I' is empty, as they say) and *Baqā* is the substantiation of the real self in one and all. The *dhikr* of *Dhāt* is the *dhikr* of *anā* ('I'), hence they said 'I am *Ḥaqq*' (Ana'l-Ḥaqq). In this condition 'otherness' disappears. *Hu* (He) is third personal pronoun; there is no necessity for this, when the person is present. When God speaks by Himself, He says "I am the Truth"—Ana'l-Ḥaqq, "I am the Pure" (Subhāni). God is immanent in the *dhāt* of ṣūfī, and the knowledge of God is immanent in the knowledge of ṣūfī. When the ṣūfī descends to the stage of the c'reated', he says : *Hū-al-Haqq* (He is God) in reference to the

stage he was in before. The *wazīfa* (repetition) of *bandagī* ('servantship,' 'creatureness') is "He is God", and giving Him His attributes and the *wazīfa* of God is giving attributes to Himself. When Shāh 'Ālam repeated the names of God, he used to become the 'named' itself, *jalāli* (or glorious) or *jamālī* (beautiful) as the case might be. When he uttered the name Al-Jabbār or Al-Qahār, he would appear in the form of a lion or an elephant, and his disciples would run away from him ; when he uttered the name *Al-Jamīl*, he would appear like handsome youth.

9. "The pillar-less sky is the miracle of the *'āriff*." From this, understand what is an *'āriff*. *Wujūd-i-Muṭlaq* (absolute existence) is the pure *dhāt* of *'āriff*; *jabrūt* is the world of his attributes, *malakūt* that of his actions ; and *nāsūt*, that of his *āthār* (effects). In fact, the 'whole' is 'āriff himself. "*Alhamdu lilahi Rabbil 'ālamin*" 'all praises (of perfection) are due to the Lord of the Worlds)' which are as mentioned above. The whole creation from *Aql-i-kul* to the sphere of dust seek His protection. The straight paths (*ṣirātu'l-mustaqīm*) of *asmā* (names) and of the prophets are with him. The knower (*'āriff*) and the known (*ma'rūf*) are the same.

10. The fire of love becomes the light of gnosis in the long run ; and when it does so, it loses its warmth and restores peace of mind and ease and relish. The Mathnawi says :

Dar aan manzil chaharum just wu juay
Na bashad ba Khuda juz guft wu guay.

"In that stage the fourth searchings
Do not remain except talk with God."

The relish of gnostic is superior to that of love.

The heat of love burns once, and that of gnosis several times; the gnostic is annihilated (becomes *fānī*) and again rehabilitated (becomes *bāqī*) every movement ; the relish of the lover depends on his own existence and that of the annihilated gnostic on *Ḥaqq*. He becomes the *halwa* (sweetmeat) itself ; and the discrimination of relish is not in him.

Jāmī has said :—

Ek bar mirad har kasy bichara Jami bar ha

"Everybody dies only once, and the poor Jami several times."

Love is the *tajallī* of *Jalāl* and gnosis is that of *jamāl*. In the one the lover is annihilated and becomes *fānī*; and in the other the gnostic becomes permanent and *bāqī*. In the one, it is: "Thou canst not see Me," (*Lan tarani*)[1] and in the other, "Behold on thy Lord" (*Alam tara ela Rabbika*)[2] and "Praise be to Him, who took His servant on a night from the sacred mosque to the remote mosque." (*Subhan al ladhi asra bi abdihi laylan min al masjid-el harami el-al masjid el aqsa.*"[3] In the one case the lover goes up of his accord, and in the other the gnostic is called up by God.

God spoke to Moses from 'a burning bush', as Moses was in search of fire. If he had appeared in any other form, Moses would have turned away. Man turns to the thing on which he has set his heart. To some God appeared in the shape of a 'beardless youth'; to Shaykh Bahāuddīn Naqsbandī, He appeared in the form of Shaykh Nizāmuddīn Awliyā; to Fāṭima, the daughter of the Prophet in the form of Muhammad (peace be upon him). *Tajalliyāt* that dawn on the mind of the 'people of heart' have no form.

11. "*Subhan al ladhi asra bi abdihi laylan.*"[4] (Praise be to Him who made His servant journey in the night—of miʿrāj). Here the point is that the servant did not go, but was caused to go. The nominative of the verb is 'He'. In the case of Moses, it was "*Wa lammā jaa Musa li-miqatina.*"[5] (Moses came at Our appointed time); and he had the reply: "*Lan tara ni.*" (Thou canst not see Me.) In the case of the one who was called, it was, "*Alam yalamu bi annalaha yara.*"[6] (Does he not know that truly God sees.) 'The words in the night' also show that the Prophet's eyes were blindfolded to the 'other' (*i.e.* the world), when he was taken to the presence of God, so that the seer and the seen became the *Ḥaqq*.

1. Sura Aʿrāff, VII : 143.
2. Sura Furqān, XXV : 46.
3. Sura Banī Israel, XVII : 1.
4. *Ibid.*
5. Sura Aʿrāff, VII : 143.
6. Sura Alaq, XCVI : 14.

Ma zaghal basaru wu ma tagha.[1]

"The eye (of the Prophet) did not turn aside, nor did it exceed the limit." Hitherto the Prophet was the seer and God the seen ; he was the hearer, and God the speaker. Now the tables are turned. Then the command was : "*Qiff ya Muhammad a lana Rabbika yusalla.*" (Stay, O Muhammad, God is saying *namāz* to you.) "Hitherto you were uttering God's praises: now He is uttering your praises (*i.e.*, "He is uttering the praises of His first *Nafs*.) Then you were the praiser, now you are the praised (*Mahmūd*)."

Prayer is of two kinds: Simple and Compound. Every object in the world is in simple prayer. "*Yusabbihu lahu ma fis samawati wal ard.*"[2] ("Whatever is in heaven and on earth is praising Him—declaring his glory.") The compound prayer is of devotees and *'āriffs*.

12. Limitations are not the '*ghayr*' of God, since they have no 'necessary,' in fact, any existence other than God's. Hence when the *sālik* reaches *Fanā*, he attains existence other than the 'necessary existence' of *Dhāt*, *i.e.*, he attains the existence of *sifāt*. Mir Hasan Sa'ādat, therefore, says in his *Tanzihatu'l-Arwāh* that with exertion, *banda* ('the limited') becomes a *walī* and not God. Thus the 'Ana'l-Ḥaqq' of Manṣūr and '*Subhānī*' ('I am Holy') of Bāyazid were mere limitations. These were the manifestations of the attribute of *kalām* (speech), through which He spoke : "*Lisanahul ladhi yutakallimu biha.*" (His tongue by which He speaks.)

The voice from the tree of *Sināi*: "*Inni anallahu la ilaha illa ana.*"[3] (I am your God; there is no god beside Me) is of the same category. These, *viz.*, Manṣur, Bāyazid and the 'Trees' became the manifesters of God's words ; they were mere instruments of God and not God Himself. In *Fānā* the consciousness of *sālik* disappears ; consciousness means knowledge of things and assertion of *ghayr* ; objects become existent themselves in his sight. If this state continues for ever, he becomes a *majdhūb* or

1. Sura Najm, LIII : 17.
2. Sura Hashr, LIX : 24.
3. Sura Ta. Ha. XX : 14.

maniac in God.

13. ʿAlī said: "I have such a knowledge in my mind that if I divulge it, you would tremble like a long rope that is let down in a deep well." Ibn ʿAbbās said: "If I gave out the commentary of the verse:

'Alam tara kayfa khalaq allahu saba samawatin tibaqan.' [1]

'Do you not see how God created the seven heavens *alike*' you would stone me to death."

14. *Tajallī* (epiphany) is of two kinds: *Tajallī* of God (Raḥmānī), and *Tajallī* of Soul (*Rūḥānī*). Several *sāliks* have gone astray in the path of the latter, having received a relish and complacency from it, when it dawned on them. For even this *tajallī* proclaims "Ana'l Ḥaqq", (I am the Truth), finding the whole creation prostrating before its throne; but it is evanescent *i.e.*, has no real *fanā* in it; and when it does disappear, animal qualities reappear, and the *nafs* reasserts its supremacy over man with greater force. In *Tajallī-i-Raḥmānī*, the mountain of *nafs* is blown to pieces as the Sināi was, when God appeared on it.

In the *Tajallī* of Soul, doubts often assail the heart, and the relish of Divine knowledge is not complete. Pride finds a place in the heart; and one's 'I-ness' is more and more confirmed; and one throws off the shackles of *sharīʿat*. In the Divine *Tajallī* these are burnt up.

Tajalli gar rasad bar koh-i-hara
Shawad chun pashm-i-rangin para para
Tajalli gar rasad bar koh-i-hasti,
Shawad chun khak-i-rah hasti ba pasti.

"When *tajallī* falls on a mountain of the plain,
It goes to pieces like carded wool.
When it falls on the mountain of existence,
Existence goes down like dust on the road."

In this, the existence of *sālik* is changed into non-existence; and it never recovers itself, like the mountain of Sināi, which never

1. Sura Nūḥ, LXXI: 15.

regained its previous shape. Therefore, when Moses retaining his existence prayed to see God, he was directed to look at the mountain which went to pieces. Like the mountain, Moses could not bear this *tajallī*, retaining his existence; and therefore he fell down in a swoon.

In the Raḥmānī Tajallī, the *sālik* finds his 'I-ness' annihilated, and never gains it. In this, the desire for the sight of God becomes more and more intense. The Divine *tajallī* is of three kinds *viz.*, of actions, of attributes and of the *Dhāt*. The *tajallī* of *Dhāt* is very rare; in it there is nothing but non-existence and annihilation, and loss of self.

We shall therefore treat of the *tajallī* of actions (*af'āl*) and attributes ((*ṣifāt*). In the *tajallī* of active *ṣifāt*, the sālik sees in his mind, his self and objects as the mirror of the active attributes of God. He finds God as hearing, seeing and talking by his ears, by his eyes and by his tongue; and thus annihilates the *dhāt* of objects in the *Dhāt* of God.

Multiplicity disappears from him. Thus he sees one *Dhāt* and one existence with his eyes, and not merely by knowledge and imagination, and loses sight of self and objects. This becomes his knowledge of God.

He therefore says: "*Inni anallahu la ilaha illa ana.*"[1] (I am God and there is no god beside Me)—Maulwī Ma'nawī has expressed it thus:

Ilm-i-Haqq dar ilm-i-sufi gum shawad
Aein sakhun ke bawar-i-mardum shawad.

"The knowledge of God disappears in the knowledge of ṣūfī,

How could common people understand this?"

When the ṣūfī becomes *Ḥaqq*, the 'otherness' which had become *Ḥaqq* disappears; and the third personal pronoun disappears from the ṣūfī and he seeks to find his-self. One who is obsessed by the *deva* interprets the *deva* as himself, although he is not the *deva*.

1. Sura Ṭā. Ḥā., XX : 14.

Ḥāl is of no good here. Bāyazīd Bistāmī said : "Everybody has *ḥāl* which is the result of imagination ; but an *'āriff* is a man of *kashf*, if he is not bounded by imagination."

A ṣūfī of the Shuttarī school does not practise *sulūk*, and is not in *jadhba* (ecstacy), he sees himself in all conditions. Bāyazīd did not want Prophetship ; he found himself to be God.

Muhaqqiq hamun binad ander abil,
Ki dar khub-ruyan-i-Cheen wu Chagil. (Sadi)

"The *ṣūfī* sees the same in a camel,
As in the beauties of China and Chagil."

Sin and sinlessness become one to him.

The Prophet has said :

"*Kullu jamilun min jamalulla.*" All beauty is from the beauty of God.

Inallaha jamilun wa yahibbuj jamal.

God is beautiful, and He loves beauty. He is Absolute Beauty.

A ḥadīth says : "When you see beautiful women remember the *hourīs* of the Paradise ; and refer yourself from this world to the next and from the next world, refer yourself to God, Who is absolute Beauty.

He saw *Lāhūt* in *Nāsūt* without going on the Burrāq.

15. In *'ūrūj*, the *sālik* finds materiality up to Al-'Arsh (the Throne) ; from there materiality assumes the colour of *mithāl* and on account of ethereality, turns into light. And then in the soul-world, he assumes the colour of soul. When the *sālik* reaches the stage of *a'yān*, he finds himself an *'ayn*, *i.e.*, a form in knowledge, and then finally reaches *Ḥaqīqat-i-Inṣānī*. When the *tajallī* of *Dhāt* dawns, all these stages are burnt up and annihilated and all become Absolute. Then he descends through all these stages to the level of dust, when he becomes a perfect Khalīfa or vicegerent of God. This is called *Sayir-i-Kabīr*. In *Sayir-i-Saghīr*, the grace of God suddenly descends on the *sālik*, when soul, mind, *nafs* and body all receive the colour

of *Ḥaqq*—the body becomes *mithāl*, and *mithāl* becomes soul, etc.

16. *Fanā* is the disappearance of the limitations of Existence. A perfect *ṣūfī* finds his existence and *dhāt* disappearing. He realizes "*Kullu shayin halikun illa wajhahu.*" [1] (Everything is perishable except His face.)

When he descends from this state, he descends with the attributes of God in *Baqā*. Such men were called prophets in ancient days; and are called *Quṭub*, *aqṭāb* and Ghawth in these days; and they have Muḥammad (peace be on him) as their centre.

17. *Faqīr* is one who is *Fānī* (annihilated) in God; and therefore the whole world is his property. On a certain day, a *Quṭub* was on a journey; he took away a colt from a field and began to ride upon it. Sayyid Muḥammad Gaysūdarāz, who was

Note.—For giving an explanation of *mīrāj* in the above trend, Sarmad, (d. 1079 A.H.) a ṣūfī mystic of the time of Aurangzib, was nearly brought to the gallows, although virtually the real reason for his final execution was his close association with Dārā Shikoh and his prediction about the latter gaining an empire (which really was a spiritual empire. Sarmad said :

Mulla guyad ki bar falak shud Ahmad,
Sarmad guvad ki falak ba Ahmad dar shud

Mulla (*i e.*, Mulla Qawi, the Chief Qāḍī of the Court of Aurangzib) says that Ahmad went up to the Heaven ;

Sarmad says that the Heaven came unto Ahmad.

This obviously refers to what Gazūr-i-Ilāhī calls *Sayir-i-Saghīr*. Sarmad was, however, executed for not repeating the *Kalima* in full : he stopped short at *La ilaha* and after his execution his severed head cried out thrice *'Il-Allah*. The punishment of a *Murtad* (apostate) according to Islamic law is death.

"There has been a difference," says M. Muḥammed 'Alī' (Note 1441 of his English translation of the Holy Quran), "among the learned as to whether the Holy Prophet's ascension was bodily or spiritual. The majority adhere to the first view, but among those who hold the latter view, there are personages of sound opinion, such as 'Āyesha and Muāwīya. In view of the plain words of the Quran, however, which refer to the ascension as being *the vision which We shewed you* the opinion of the majority must be rejected . . . the circumstances clearly show it to be a vision." And note 1410 : "The reference may as well be to the Holy Prophet's coming Flight to Medina, Hijrat. The *remote mosque* would in this case mean the Prophet's mosque which was to be built at Medina itself, as the *Sacred Mosque* stands for Mecca, or it may signify Jerusalem." Sarmad's explanation is more in accord with the ṣūfī's *kashf*, *viz.*, *Arwahina ajsadina wu ajsadina arwahina*. "Our souls are bodies and our bodies are our souls," as Shaykh Muḥibullā, the commentator of *Fuṣūs-ul Ḥikam*, has put it.

1. Sura Qasus, XXVIII : 88

accompanying him, pointed out this act of transgression. "Don't you see," said the Faqīr, "that I have not taken away the property of *'ghayr*" (the other)." In a similar way, Junayd, Nūrī, and Rūyam took away things from the bazaar-stalls of Baghdād without permission, as they were *Fānī* in God.

18. *Mīʻrāj* is : "*Hual khuruj an kulli shayin siwallah*" (*i e.*, emptying oneself from all *ma-siwa-llah* (other than God). It is of two kinds : Lesser and Greater. The first is the coming out of self by *sulūk* and *mujāhada*, the cutting-off of *nafs* ; and this is of the devotee. The Greater Mīʻrāj consists of *nafī* (negation) and *ithbāt* (affirmation)—negation of *'ghayr'* (the other) and affirmation of *Ḥaqq*, so that one is annihilated in self, and permanent in *Ḥaqq*.

Under the Master's guidance, one translates his own *liqā* (aspect of existence) into the *liqā* (aspect of existence) of God; and there is no need of *Fanā* of self to him as in the case of the Shuttaris.

The question is asked: When there is no *'ghayr'* what is it that remains to be negatived ? The negation here is only a statement of a matter of fact; for a non-existent is after all a non-existent.

19. *Ittiḥād* (union of God) with the creation is not the union of one thing with another. As things are manifest with the existence of God, there is the *ittiḥād* of things with God. This is the meaning of *Maʻīyyat* (accompaniment, surrounding, nearness, etc.) It is like the union of words with ink and of ink with words. The *Ṣūfis* put this construction wherever the words *ittiḥād*, *qurbat*, *maʻīyyat* occur in the Quran. The words 'creation' and 'attributes' have a similar explanation.

20. According to Shaykh Junaydulla, the sight of God is obtained through a thin *ḥijāb* (veil); and this thin veil is the knowledge that one *has* of that sight. If this is uplifted, the observer and the observed become *Ḥaqq*. It is called *Fanā-i-Ilmī*.

21. "Say, O God increase me in knowledge"—(*Qul Rabbi zidni ilmon*).[1] Each *tajallī* throws more and more light on

1. Sura Ṭā Ḥā, XX : 114.

whomsoever it falls, till the end of time.

22. When *'abd* attains *fanā*, he reaches *Muqām-i-Muḥmūd* (the praised station), in which he is endowed with the attributes of God, and becomes Master of All, and God's *Khalīfa*. "*Inni jailum fil ardi khalifa.*"[1] "Truly We have made thee a vicegerent on earth." *Quṭub* and *Ghawth* are thus masters from the first limitation to the dust: "But," says Al-Ghazzālī, "do not make a two-fold claim. The servant rides on a horse, the horse does not become his property. Those who say Ana'l Haqq (I am the Truth) are like the tree ('the burning bush') of Mount Sināi, which said:

Inni an-allahu la-ilaha illa ana,[2]
Garchi Quran az labi pyghambar ast
Herr ki guyad Haqq na gufta kafir ast

"Although the Quran is from the lips of the Prophet.,
Whoever says 'God did not speak' is a *kāfir.*"

Whoever says: "*La ilaha illa ana*"—(There is no God except 'I') negatives the reality of *'ghayr'* (the 'other'), and fixes the reality on God.

Arafa Rabbi bi Rabbi.
I knew God by God. *'Āriff* is also *'ghayr'*.

Anal-Haqq kashf-i-asrar ayst mutlaq
Juz az Haqq kist ta guyad Anal-Haqq
—(*Gulshan-i-Raz*)

"Anal-Ḥaqq is the revelation of an absolute secret.
Who is there besides God, who could say Ana'l-Haqq?"

23. Shaykh Muḥīyuddīn in his *Risālatu'l-Anwār* says: Some Mashāyakh believe in the vision of God in this world; and some believe in action, leaving the vision to the next world. The Shaykh believes in the former.

24. "*Al-ilmu hijab ul-akbar.*" (Knowledge is a great screen.) This is the knowledge obtained by observation, which

1. Sura Baqara, II : 30. 2. Sura Ṭā Ḥā, XX ; 14

leads to Wonderment.[1] Knowledge obtained from ecstacy leads to the solace of the heart arising from this wonderment. The one is like knowledge, by observation of honey and the other, knowledge by taste of honey.

25. When *sālik* starting from *Nāsūt* (causal world) passes through *Malakūt* (action-world) and *Jabrūt* (attribute-world), and then through *Asmā* (Divine names) and *A'yān*, (realities of objects) and approaches the *Dhāt*, the *Dhāt-i-tajallī* (personal epiphany) of God dawns on him; and a vast expanse of absolutism, in which all indications are blotted out, opens out before him. This is *Fanā*. Then regaining awareness in the state of *Baqā-billa*, he descends from this stage through inverse grades and comes to awareness of *ṣifāt*, (*jabrūt*) from the unawareness of *Dhāt* (*Lāhūt*), and finds himself in *Waḥdat*, (the Reality of Muḥammad) in which he realizes the Collective Reality of humanity (Adam) *i.e*, *Wāḥidīyyat*; and finds his derived existence and knowledge qualified with Divine (*Ilāhī*) and Human (*kiyānī*) attributes, and his self as manifester and manifestation of the same. Such a person is called the *Ghawth* and *Qutub* of his time and vicegerent of Muḥammad. This is the Mi'rāj-i Muḥammad, (*sayir-kabīr*) or the greater journey. In the lesser journey (*sayir-i-saghīr*), the personal-*tajallī* dawns on him in *Wāḥidīyyat* which is the reality of Humanity; and he finds his *dhāt* qualified with Divine and Human attributes and himself as manifester and manifestation from *Ulūhīyyat* to the lowest point. He is then called *fard* (individual). Sometimes from this annihilation, he reverts to *Baqā* and finds himself as instrument of the manifestation of God's attributes, or God as the instrument of his actions. He thus sees his reality as the collective reality of all objects, or sees God as the reality of his collective reality. He sees the activities of objects as his attributes, and gives out Ana'l-Ḥaqq (I am the Truth); or sees them as God's activities and calls out *Hūa'l-Ḥaqq* (He is the truth). He either stands in the factory of his master like a servant, or having the full powers of the master,

1. Professor Tyndall in a letter recalls Tennyson's saying of this condition. "By God Almighty there is no delusion in the matter. It is no nebulous ecstacy but a state of transcendent wonder, associated with absolute cleanness of mind." (*Memories of Alfred Tennyson*, ii. 473).

becomes the Master himself.[1]

26. The word "*Wilāyet*" is derived from "*Wilā*" which means propinquity, friendship. It is of two kinds: common and proper. Common *Wilāyet* is the privilege of all believers (moumins). God has said:

"*Allahu wali-ul-ladhina amanu yukhrijuhum min az-zulumatil au-nur.*"[2]

"God is the guardian of those who believe, He brings them out of the darkness into the light."

Proper Wilāyet is for *sāliks* who have annihilated themselves in God—*Fanā-ul-abd fil-Haqq*. *Fanā* is the extreme end of *Sayir-ilalla* (journey with God) and *Baqā* is the beginning of *Sayir-filla* (journey in God).

The deterrents on the road of the first named journey are the *sālik's* distractions from the requirements of the mineral, vegetable, animal and angelic aptitudes, which are ingrained in him, and which have taken a firm hold on him and given him comforts. After purification from these he is annihilated; and never returns to them as is the case with certain *majdhūbs*. He assumes a different colour and comes out of all limitations and becomes absolute.

1. In J.G. Fichte's statement of subjective idealism, "it is'I' alone who exists the tree and the[1] image of it are one thing; and that is a modification of my mind." This may be called the theoretical *sayir-i-saghīr* (the lesser journey) seeing one's reality as the collective reality of all objects—(*Wāḥidīyyat* or *Ḥaqīqat-i-Insānīa*). Fichte does not carry this 'I' to the stage of what the ṣūfis call Whadat or *Ḥaqiqat-i*-Muḥammadi, *i.e.*, seeing God as the reality of all collective realities (his 'I ness' included); for the 'I ness' with Fichte is not the 'I ness' of God[2] on the other hand with the objective idealist Schelling, it was the 'I-ness' of God. The theoretical ascension of Schelling to this joint approaches to the *sayir-i-kabīr* (the greater journey) of the ṣūfis.

The practical aspect of Fichte is explained by the author of *Man-Lagan* thus:

Jho ghair ku aap kar pachanay
Phir kayun karay dushmani divanay

When you recognise your self in '*ghayr*,' why would you have hatred, for him, O silly man.

(1) Lewes' *His. of Philosophy*, III: 209.
(2) Morrell's *His. of Philosophy*, p. 408.

2. Sura Baqara, II: 257.

When one has completed this first journey, he enters upon the second. After annihilation in self, he becomes permanent (*bāqī*) in the observance of God. He is not then aware of his *dhāt* as his self, but aware of it as manifester, manifestation and manifested.

27. There are different kinds in *Fanā* : *fanā* in action ; *fanā* in attributes ; and *fanā* in *Dhāt*. One may be *fānī* in action and not in the other two ; so also is the case with *baqā*.

28. The real salvation is freedom from *shirk*, which is the cause of the fire of Hell.

CHAPTER XVII

Miracles (*Mu'jizāt*)

1. Miracles are performed when *'āriff descends* from the stage of *Lāhūt* ; for in that stage he is absorbed in himself, and attributes are annihilated. If a miracle takes place there, he is quite unaware of it ; it is in spite of himself. The miracles that take place in awareness for the propagation of truth are from *Jabrūt*. The miracles of *anbiyā* and *awliyā* who are special manifestations, are from the *asmā-i-jamālī*, Al-Hādī, Ar-Rashīd ; others—and these are called *Istidrāj* and not miracles—are from the *asmā-i-jalālī*, *Al-Mudhil*, etc. Miracles are like a pen in the hand of a writer, they are intended to display God's action in power and in wisdom ; hence cause and effect are not there. These latter are the manifestation of God's name *Al-Ḥakīm*.[1] God's action is displayed in 'creation' under limitations, the creation on account of its limitations of darkness has, no control over 'power'. If there were no limitations, action would take place on unlimited scale, and would not depend on the sequence of cause and effect. The benefit of *Riyāḍāt* (austerities) and *Mujāhidāt* is to remove this darkness of limitations from the mirror of *Qalb*, and to make the soul become transparent ; so that action takes place on unlimited scale. Absolute attributes become limited attributes ; when limitations are removed, the latter again become absolute. This removal of limitations takes place on the *sālik* in *Jabrūt* and not in *Lāhūt* or *Malakūt* or *Nāsūt*.

1. Al-Ghazzālī did not believe in the existence of cause and effect in the first two stages. With him it was :

Darya ba wujudi kish mouji darad
Khas pindarad ki kashakash ba oust

The Ocean in its existence has waves and billows
The flotage thinks it struggles with it.

Gazūr-i-Elāhī and Shaykh Muḥīyyudīn trace cause and effect to the manifestation of the Divine name. Al-Ḥakīm the Wise, just as all other phenomena are traced to the manifestations of other Divine names That is to say, they hold that everything happens accordingly to a divinely ordered plan in the *stage* of *Asmā*.

Miracles and *karāmāt* (super-natural actions of *awliyā*) differ only in this,—that in the one, display is made by the prophet ; and in the other, secrecy is observed by the *awliyā*. If the secrecy is removed, *karāmāt* becomes miracle, just as *wilāyet* becomes prophetship, when it is displayed. Prophets are superior to *awliyā*, just on account of this display, and for the Divine commandment to invite people to truth *Awliyā* therefore follow the prophets, hence :

Khilafi paiyamber kasi rah guzid,
Ki hargiz ba manzil na khahad rasīd (*Sadi*)
"He who seeks a way contrary to the Prophet's
Will never reach his destination."

It is said : "*Al-Wilayetu afzullun min al-nabūwat.*" "*Wilāyet* has priority over prophetship" ; it is not, however, said that a *Walī* is superior to a prophet ; for the latter has the additional duty of carrying a message to his people.

2. In *Qurb-i-Farāyaḍ*, God is actor and abd is His instrumentality. "*Ma ramayta iz ramayta walakin-nallaha rama.*"[1] "When thou didst throw a handful of dust (in the battle of Badr), it was not thou that didst threw it, but it was God Himself." It was the Prophet that threw it to all appearances. Abraham called up together the four birds which were distributed and placed on tops of different hills, to prove the fact of Resurrection.[2] In *Qurb-i-Nawāfil*, the process is reversed, the *abd* clothes himself with the attributes of God, *e.g.*, clothing himself with the attribute of Life, he restores the dead to life. This is the stage of *Wilāyet* and not of prophetship.

3. God breathed into Adam, he became a living man ; and Jesus breathed into birds of clay ; and they became alive. The one who breathed is the same in both cases.

Ma hama nayim wa wu nayi-ma.
"We are all reeds, and He is the piper."

All movements are by His command. All movements in the World are illuminations.

1. Sura Anfal, VIII : 17. 2. Sura Baqara, II : 260.

Kullu youmin hua fi-shan.[1]

"Every day He is in a state (of glory)."

Ba sharaa zan sabab taklif kardand
Ki az Dhati-khudash tarif kardand.

"In *shar'īat* there is the restraint of law,
Because He has defined His own attributes."

Your *dhāt* is 'adum ; 'adum cannot be put under restraints. You have been endowed with His *Dhāt*, His *ṣifāt* and His *af'āl*, (actions) of which you are the manifestation. Whatever manifests itself is from that which is in manifestation. The movements of *Ḥaqq* are manifest in creation: "*Khalaqakum wu ma tamalun.*"[2] (He created you and your actions.)

The miracles and *karāmāt* of the prophets and *awliyā* are really the actions of God ; they have no capacity to perform these, they only become annihilated in God (*fanī*) for the time being.

In *Qurb-i-Farāyaḍ*, *sālik* becomes *Fānī* in himself and *Ḥaqq* becomes his Reality and the *ṣifāt* of *sālik* become the instrumentality of *Ḥaqq*. In *Qurb-i-Nawāfil* the *ṣifāt* of *sālik* appear as the *ṣifāt* of *Ḥaqq*. That is, *sālik* appears as the Reality of *Ḥaqq* and *Ḥaqq* becomes his instrumentality. In the one case, ocean becomes the reality of bubble, its oceanness disappearing, and servantship (*'abdīyat*) becomes its feature ; in the other, when bubble becomes the reality of ocean, Divineness becomes its future. In the one, an elephant walks with the legs of an ant ; and in the other, an ant walks with the legs of an elephant. All miracles are the outcome of this latter process. In the one, it is as if an athlete pricks with a pin, and the result is insignificant, action depending on instrumentality ; in the other, a child cuts with a sword the result is tremendous for the same reason. The *sālik* becomes his ear. He hears distant voices and sees distant objects. Moses heard the voice of God with the hearing of God and this was from all directions. When *'abd* hears through God, he hears voices from east and west at the same time. When in the battle of Badr, the Prophet threw a handful of dust at the enemy it was "not thou that didst throw it, it was God Himself."

1. Sura Raḥmān, LV : 29. 2. Sura Saffat, XXXVII : 96.

Garchi Quran az labi paighambar ast,
Her ki guyad Haqq na gufta kafir ast.

(*Mathnawi*)

Although the Quran is from the lips of the Prophet,
Whoever says "God did not speak" becomes a kafir.

These are the examples of *Qurb i-Farāyaḍ.*

Miracles are the outstanding illustrations of *Qurb-i-Nawāfil.*

CHAPTER XVIII

Predetermination (*Jabr-o Qadr*)

1. The *Taqdīr* (predetermined course) of objects has connection with, and is in the hands of their *a'yān*; for, God's knowledge of objects is dependent on the realities of the objects themselves; and He has, in this sense, no power to change the realities which are His own aptitudes. The realities lie dormant, and God gives them manifestations; his action brings out no *athar* (effect) of its own. Knowledge in the process of knowing is dependent on the 'known,' while the known is not dependent on knowledge. The dyer dyes the cloth but does not create the dye; thus *a'yān* in their *taqdīr* are rulers and God the ruled. God commands according to the requirements of *a'yān*, and thus becomes their Creator. *A'yān-i-khārija* (external a'yān or objects) are dependent on their realities in knowledge and the realities themselves are dependent on their *shuyūnāt* (potentialities). Shuyūnāt are not dependent on *Dhāt* in manifestation, but *Dhāt* is dependent on them in the process of its manifestation. Manifestation merely means display and not bringing out from nothingness, as *Mutakallimin* (scholastics) maintain. *Dhāt* is *qadīm* (without beginning) and its *shuyūnāt* and attributes are also *qadīm*. Manifestation is merely the coming out from internality into externality (*cf.* pp. 11 and 25 of *Studies in Tasawwuf*); there is no bringing out from nothingness in the process. A'yān cannot display themselves; the Manifester has to make them manifest; and this manifester is God; *Gulshan-i-Rāz* says:

> *Haqq alim wu a'yan wu haqayaq malum,*
> *Malum buad hakim wu alim mahkum.*
>
> God is knower and a'yān and objects are the 'known,'
> The 'known' is the ruler; and the 'knower,' the ruled.

Qaḍā is dependent on *qadr;* and *qadr* on *shuyūnāt*; and *Dhāt* in its manifestation is dependent on *shuyūnāt*. *Qaḍa* is

external command and *qadr* is internal requirement in knowledge. *Shuyūnāt* came into knowledge just as they were in *Dhāt*. *Taqdīr* is measurement in knowledge. Everything was measured and weighed in knowledge which is original. This measurement is dependent on *shuyūnāt*, which came into knowledge just as they were in *Dhāt*. Knowledge is only the knowing of this original measurement which finds expression in the exterior. The one who gives expression is merely an agent and not an actor. *Taqdīr* is in the hands of *a'yān* and not in those of God, the Lover is in the hands of the beloved. *Ḥaqq* loved to give expression to the demands of His a'yān (His aptitudes), and formed their shapes in His knowledge and expressed them in the exterior; and worshipped His own beauty-aspect (*vide Studies in Tasawwuf*, p. 102); and this process has gone on and will go on for ever. He becomes His own mirror and displays His self, and observes His self and relishes the observation thereof; and there is no '*ghayr*' (or 'foreigner').

2. Will is in God, and man has no will of his own. Power is dependent on Existence. The non-existent has therefore no power. God created you by his will, and that will is manifest in you. You have not become His 'created' by your will. Whatever has been made easy for you by *taqdīr*, you say you have done it by your will. You do not realize that you have no power and that you are not an agent. The Mu'tazilites say that they are the creators of their own action. God has said: "*Wallahu khalaqakum wu ma tamalun.*"[1] "God has created you and your actions." Both free-willists and necessitarians are wrong.

God is the actor, the '*ghayr*' is neither free nor under determination.

3. *Qadr* consists in the 'aptitudes' of His self (*i e.*,) *a'yān* and Qaḍa is His command to the 'aptitudes' or *a'yān* to express themselves at a particular time and place. The *a'yan* express themselves in their own way, and according to their own aptitudes, and not otherwise; the ear cannot do the work of the eye nor can almonds taste like grapes. *Qaḍā* is subordinate to the

1. Sura Saffat, XXXVII : 96.

Eternal knowledge of God, and the latter is subordinate to the *a'yān* (aptitudes), and *a'yān* in latency (*i.e.*, before coming into knowledge) are merged in and therefore dependent on *Dhāt*. Everything prays for its manifestation with its tongue of 'aptitudes' and God grants it. "*Uduni astajibulakum.*"[1] (Call upon Me, I will answer you). The *a'yān* are not created by the creation of the Creator. (*Ayani thabita majul bi jali jail nist and.*) The name *mudhil* (one leading astray) brings no moral and spiritual turpitude; and the name *mahdī* (one leading straight) brings on moral and spiritual elevation.

The 'aptitudes' are original and are the origin of *asmā* and *ṣifāt*; they are the realities of *Dhāt*, and are not changeable. God gives them expression and this is His *Mashiyat* (providence). This is justice in the first instance. The *a'yān* take their shape just as they are in knowledge. God's knowledge, will, and power, do not interfere in their manifestation; on the contrary, *a'yān* in knowledge (and not in latency) are the rulers and the God the ruled; as God is the 'knower' and *a'yān* the 'known'. A farmer has to deal with different grains according to their qualities; he has to deal with the cultivation of *javar* in a different way from that of wheat. It bespeaks his ignorance, if he does not distinguish between these. His knowledge gives them expression, according to their qualities; and they come into existence according to what is in them. "*La mubaddila li kalimat-illah.*"[2] (There is none to change the words of God.)

4. Some are free-willists, some are necessitarians and some are between and betwixt. The truth is that the *Dhāt* of God with Its *ṣifāt* has manifested Itself by Itself, on Itself for its own manifestation and not for the 'other' which is non-existent. "*La illaha illa Hua.*" (There is no god except He.) If this 'other' exists, then it is necessitarianism.

The *sālik* sees all religions are one. "*Inni ala madzhabbi Rabbi.*" (Truly I am on the religion of my Rab.) The *sālik's* sight is raised above the 'other,' "*Innaka latahdi mon ahbabta wu lakin-nallaha yahdi mon yasha.*"[3] ("Surely, thou (O, Prophet)

1. Sura Mumin, XL—60.
2. Sura Anam, VI : 34.
3. Sura Qasas, XXVIII : 56.

canst not rightly guide him whom thou likest") but God can rightly guide him, whom he pleaseth."

"*Mon yahdi Alla fa la mudhilla lahu wu man yuzlil hu fala hadiahla.*" (Hadith-i-Qudsi). "Thou canst not rightly guide him, whom God leads astray, and thou canst not lead astray whom God rightly guides." When *sālik* arrives at truth, relationship disappear ; and he finds God as *Hādī* without the intervention of a medium.

CHAPTER XIX

Re-incarnation (*Tanāsukh*)

1. *Tanāsukh* (re-incarnation). Some believe that human soul is not dependent by itself; and that degeneration and annihilation do not overtake it. Hence necessarily when one physical body on which it depends decays, it is in search of another; so that without cutting off its previous connections, it manifests itself in that body whether it be of a lower kind or of a higher; it is like the transcription of a book from one paper to another.

The author of *Gulshan-i-Raz* (Shaykh Maḥmūd Shabistari) says:

Tanasukk zan sabab shud kufr wu batil,
Ki aan az tang chashmi gasht hasil.

"Transmigration has become *kufr* and false,
Because it is based on a narrow outlook."

The narrow outlook of the Re-incarnationists consists in their confining themselves to physical bodies, and ignoring the *mithal*-world; and also in not believing in soul's progress in the soul-world by good actions such as visualized by the prophets. Secondly, they say that souls are eternal and are a limited number, and are to rotate in different bodies. They do not know that every moment there is a new '*tajallī*' and manifestation; and God's '*tajalliyat*' are beyond calculation and do not repeat themselves. Thirdly they do not understand that souls are independent of bodies. The *Mathnawī* says:

Aan taugy ko baybadan dari badan.
Pus chara tarsi zi jan bayrun shudan.

"Thou art that, that has a body without a body;
Why art thou afraid of coming out of life."

Fourthly, soul is not a thing that comes out of a body or goes into it which are physical qualities. Soul is not a body, to

come out of another body. Fifthly, soul is operator, and its operation is confined to one body whether for good or for evil.

"*Laha ma kasabat wa alayha maktasabat.*" [1] (For you, what you have earned of good; and upon you what have earned of evil.) Hell and heaven are forms that one sends out for himself from this world, and that await him in the *mithal*-world. One never returns to this world to reap fruits thereof.

The Muslims, (certain sects of the Shī'ahs excepted), do not believe in '*Tanāsukh*' (passing of the soul from one body to another), or in *Rij'at* (the return of a departed soul in a new tabernacle of flesh) or in Ḥulūl (the passing of God into human form). These are an "abomination to them," as Dr. Nicholson has put it. The Quran says:

Wa maal hayatu'd dunya illa laibun wa lahaw, wa lad dar ul akhiratu khairu lil ladhina yattaqun. (vi: 32)

"And the world's life is naught but a play and an idle sport, and certainly the abode of the hereafter is better for those who guard (against evil)."

Rabbana akhrijna minha fain udna fa inna zalimun. Qal akhsau fiha wa la tukallimun. (xxiii: 107-108)

"O Our Lord! Take us out of it (the hell mentioned in verses 103 and 104 of the same Sura), then if we return (to evil), surely we shall be unjust. He shall say: Go away into it, and speak not to Me."

From this, it is plain that there is no return to earth to improve one's prospects of securing heaven. The reward is meted out according to the merits of one's actions.

Fa man saqulat muwazinuhu fa wulayika humul muflihun. Wa man kaffat muwazinuhu fa wulayikal ladhina khasiru anfusahum fi jahannama khalidun. (xxiii: 102-103)

"Then as for him whose good deeds are preponderant, these are the successful. And for him whose *good deeds* are light, there are they who have lost their souls, abiding in hell."

The Re-incarnationists in Islam are the Ghulat section of the

1. Sura Baqara, II: 286.

Shī'ah (Abu Muslim of Khurasan, Ahmad ibn Zakariah,[1] *vide Studies in Tasawwuf*, p. 140) were the advocates of this doctrine. They find an adumbration of it in certain verses which, however, have a different significance.

Wa kuntum amwatan fa ahyakum, thumma yumitukum thumma yuhyikum thumma ilay hi turjaun. (ii : 28)

"You were dead, He made you alive. Again He will cause you to die and then revive you ; then you have to revert to Him."

Thumma baathnakum mim badi moutikum laallakum tashkurun. (ii : 56)

"We raised you up after death, so that you might be thankful."

Qalu hadhal ladhi ruzikna min qablu wa utu bihi mutashabiha, wa lahum fi ha azwajummutaharatun. (ii : 25)

"They will say this is the same as we were getting before similar things will be brought to them as well as pure mates."

Bul hum fi labsim min khalqin jadid (1 : 15)

"Yet they are in doubt with regard to a new creation.

Wa laqad allimtum alladhina atadu minkum fis sabti faqulna lahum kunu qiradatan khasiyin. (ii : 65)

"And certainly you have known those among you, who exceeded the limits of the Sabbath, so We said unto them Be (as) apes despised and hated."

The first four verses refer to the state of man in *barzakh* or the *'ālam-i-mithāl*: and the last to his moral metamorphosis and not to his return to the earth for a second trial.

Man creates thought-forms (*hyakal-i-khiyālī*) in this world ; and they accompany his *mithāli*-body in the *barzakh* ; in fact his *mithālī*-body takes a form. His predominant character of the "ape and tiger" may thus show itself. These thought-forms continue till the day of *Qiyāmat* (stability) when the sun shall rise in the West, *i.e.*, when the realities of his *a'yān* will be drawn on him and he will see the named in the names, *i e.*, will realize that his attributes were a reflection of the attributes of God, and will

1. E.G. Browne's *Literary His. of Persia*, Vol. I, pp. 309, 327.

be content with being in *jamālī* or *jalālī* attributes, as the case may be, for the attributes finally merge in *Dhāt*.

The doctrine of *Burūz* (*vide* p. 69, *ante*) in which the soul of a departed *walī* or prophet influences the character of another *walī* or prophet as believed in by some ṣūfis has nothing to do with *Tanāsukh*.

CHAPTER XX

Miscellaneous 'Sayings' (*Irshādāt*)

1. *Reesh bar āwurdi wa kafir shudi,*
   Kafir-i-bay reesh Musalman buad.

   "You grew beard and became an infidel,
   An infidel without beard is a Musalman."

A Ḥadīth says: *kulla moludin yuladu ala fitrat-ul Islam.*

Every creature is born of the nature of a Musalman—a child is a Musalman, as he grows up, he becomes an infidel by his creed and deeds.

2. People are of divided opinion about the nature of the 'forbidden tree'. Some say it was a fig-tree, some say it was a vine; and some say that it was 'the tree of knowledge' to which '*Ahl-i-Mushāhada*' were forbidden access. Some say it was the tree of 'I-ness;' some say that it was the tree of *Nafs*; and some say that it was the tree of Love. (Love of the world.)

3. *Iblīs* is the designation of an imaginary separation, which in reality does not exist. A thing cannot separate itself from its reality and become its own '*ghayr*' ('other'). A man wearing a woman's apparel imagines he is a woman and *vice versa*. In fact he does not separate himself from himself except in imagination. This fancy of 'otherness' is named Satan or *Iblīs*. This fancy takes a shape, *e.g.*, in a dream; a form appears although it does not exist.

4. A Ḥadīth says:

"*Khamara tinat-ul-Adama biyadiyya arbayi sabahan.*" ([God] leavened the mud of Adam with His own hands for forty mornings.) When a king builds a palace, he entrusts the work to his artisans; but when he builds his treasury he keeps the secret of the place to himself. God created the world, with His command 'Be': "*Innama amruhu idha arada shayan an yaqula lahu kun faya-*

kun."[1] (When God intends [the creation of] a thing, He says to it 'Be' and it 'becomes'.)

In the case of Adam, He conjoined His action with His word. In this case, He wanted to secrete the treasure of love and gnosis in Adam; and so He created him with both His hands. The angels Jabrā'īl, Mikā'īl, Isrāfīl could not get a handful of dust from the earth, which swore that it could not bear propinquity to God; Izrā'īl wrenched a handful from different parts of it. Hence men are of different colours.

5. When skies and the planets began to revolve, the first day that dawned was Saturday.

6. *Kufr* is covering up the Oneness of Existence under the screen of multiplicity. *Shirk* is considering the One Real Existence as two. *Kufr* and *Shirk* of sharī'at are pollutions from sins; those of *Tarīqat* are love of the world; and those of *Ḥaqīqat* are the establishment of '*ghayr*' (the 'other') and not seeing the Oneness underlying multiplicity.

Wa ilahu kum ilahum wahid[2]
"Truly your God is One God."

Wa ma yuminu aksarahum billahi illa wa hum mushrikun.[3]
"And most of them do not believe in God without associating others (with Him.)"

But this *shirk* is not easy of discernment. It permeates the people of all stages of progress; for it is one of the attributes of God. It is the manifestation of the names (*asmā*), *Muzil* (one who leads astray), and *Mudhil* (degrader.)

7. Reflection means returning or reverberation of the rays of light of the eye from the surface of the mirror to the eye itself. The coating (of mercury) at the back of the glass prevents the rays from piercing through the glass; and throws back the rays. It is a mistake to say that the reflection of the eye is in this mirror, it is in one's imagination. It is a thought-form.[4]

1. Sura Yasin, XXXVI : 82. 2. Sura Baqara, II : 163.
3. Sura Yusuf, XII : 106.
4. The student of optics may not accept this theory in its entirety.

8. *Ḥiss-i-Mushtarik* (common sense) is the sense that joins the five external senses with the five internal. Some say that the eye sees, but does not appreciate or distinguish, which is the work of *Ḥiss-i-Mushtarik*. The five external senses flow into it, which is like a cistern; and thence are carried on to the different channels of the internal senses.

9. Run away from dirt and filth which stink in your nostrils and inhale fragrant odours. Since bad odours are a manifestation of an attribute, do not turn up your nose in contempt. If the contempt is sanctioned by *sharī'at*, it is the sanction of God. The *Mathnawī* says:

Naqsh-i-Haqq ra ham bi amr-i-Haqq shikan,
Bar zujaj i-dost sang-i-dost zun.

Break the form of God, with God's order;

Throw the Friend's stone on the glass (lamp) of the Friend.

On this principle, *Jihād* for the spread of the truth and the breaking of idols was sanctioned by the *sharī'at*. He who violates this principle, violates a command of God.

10. Poverty is of two kinds: External and Internal. The first is the lack of property; and the second, the lack of the presumption of *Dhāt* and *Ṣifāt*. When negation ends, existence begins. "*As-sufī lum-yukhlaq*"—Ṣūfī is one who is not created.

11. Although people say 'one,' yet they hang on many doors, as they entertain hopes from this man and that; and the ṣūfī says one, and he runs away from the shadow of his own self.

12. By the word 'world,' no particular thing is meant; the 'world' is whatever you fix your heart upon, whether of this state or of the future. It is *ma-siwa-lla*' ('other-than-God.')

13. When soul was breathed into Adam, he sneezed and said: *Alhamdu lillah* (praise be to God); and God said: *Ya rahmaka Rabbika*, (the mercy of your Rab on you).

14. He who understands all things, but does not under-

stand his self is an ignoramus. He who understands his self, but does not understand things is an enlightened man: *Man arafa nafsahu fa-qad arafa Rabbahu.*

He who understood his *nafs*, understood his God.

15. *Ta ky bi ziyarat-i-makabir,*
Umrat guzrani ay fasurda
Ik gurba-i-zinda nizd-i-ariff,
Bihtar zi hazar sher-i-murda.

How long in visiting tombs,
You confused man, spend your age.
One live cat, to a gnostic,
Is superior to a thousand dead lions.

16. What is sincerity? One said, it is to take a relish in calamity; another said it is to submit to the calamity. Rābi'a Baṣrī said: it is to become *Fānī* (annihilated) in calamity. Man is an *'adum*, ('nothingness'), no calamity can befall an *'adum*. It cannot feel it.

17. God will issue a passport to His friends in Paradise beginning thus:

Min-al hay-ul-ladhi la yamutu il-al hay-ul-ladhi la yamutu.

"From the Living One, without death, to the living one without death."

Min-al aziz-ul-ladhi la yadhalu il-al-aziz al-ladhi la yadhalu

From the Exalted one without degradation, to the Exalted one without degradation.

18. The safeguarding from sins by God of *awliyā* is called *ḥifz*, and the same in the case of Prophets is called *'iṣmat*.

The safeguarding is from the repetition of a sin, for it is quite possible for a *wali* to commit a sin though it be not intentional. He does not commit it intentionally. Shaykh 'Ala-ud-Dowlā Samnānī (the ṣūfī Governor of Bukhārā of the family of Samnān) says that there is no greater sinfulness than to say that one is sinful.

19. If the whole world consists of *ḥarām* things, whatever reaches the hand of a *moumin* will only be *halāl*.

20 Shaykh-i-Akbar says that letters, words, and *asmā* are the signs of *'Ilm-i-Sīmīya*, (hypnotism). In the case of some people, the word *bismilla* does the work of all the *asmā* ; in their case *bismilla* is the key to all doors.

21. 'Abdul Ḥasan asked Junayd : "When is one's heart happy ?" Junayd said : "Heart is happy, when the heart is in the heart." Shaykh-ul-Islam said that one's heart is happy when one is observer and *Ḥaqq* is present in the observation.

Wujuhun yau-maidhin nāziratun. Ila rabbiha nāzira.[1]

"(Some) faces on that day shall be bright. Looking to their Lord."

A ṣūfi is one who is outwardly *banda*, and inwardly *Ḥaqq*.

22. Dhun-nūn Miṣrī said : *At-tafakkaru fidh dhattillahi jehlun wal isharatun ilaihi shirkun.* (Contemplation on *Dhāt* is unwisdom, and indication towards Him is *shirk*.)

23. When the cock crows during the first two watches of the night, it deserves to be immediately killed ; otherwise the king of the country will die ; or some calamity will befall the country. So also a ṣūfi who talks away without the overpowering state of *hāl* deserves the same fate.

Her chi go-i ta hanuz ander khudi,
Aan hamajuz baang-i bi hangam nist

"Whatever you say while you are self conscious,
"It is all the untimely crowing of the cock."

24. Common people, who have not arrived at the stage of *Shuhūd* (observance of God in everything), reject evil by the heart as well as by the tongue. Those who have the observance in view do not reject it from the heart. The *Mathnawī* says :

Naqsh-i-Haqq ra ham bi amr-i-Haqq shikan,
Bar zujaj-i-dost sang-i-dost zun.

1. Sura Qiyamah, LXXV : 22-23.

"Break the form of God, with God's order

Throw the friend's stone on the glass (lamp) of the Friend."

This is rejection of God by God, which is not absolute rejection. The prophets were not screened from God in their wars (*jihād*), and in their judgment of criminals. Their fighting and killing in battles was for the sake of God. When *tajallīyyāt* overpower them, they become *awliyā* and are free from all restrictions as in the case of *Majdhūbs* (the 'absorbed') in which state the "nearest angels do not intervene between them and God,"—*La yasani fihi maliki muqarrabun* (Ḥadīth). *Majdhūbs* are free from the restrictions of ordinances. They do not descend from their state; whereas an *'āriff*, who is the master of *Jam'-ul-Jam'*, has both ascent and descent. This condition is temporary.

25. *Tauhīd* is freeing the mind from all *Khatrāt* of *'ghayr'* (the 'other').

26. Shaykh-i-Akbar said: *Mujdhūbs* have *kashf* of light and maniacs have *kashf* of darkness. The lower animals have not the *kashf* of *Nūr* (light).

27. "*Mon tashabbahu bi qaumin fahua minhum*" Ḥadīth.—(One who takes after a nation becomes one of them.) *'Awārif-ul-M'āriff* (of Shaykh Shihābuddīn Suharwardy) says: "One who takes after another nation, *i.e.*, adopts their manners and morals with utmost sincerity becomes one of them here, and in the next world. The dog of the Seven Sleepers will rise on the day of judgment in the form of a man; and Balam bin Aaur (Baalam the son of Beor)[1] will assume the form of a dog."

28. 'Abdul Hafs said:

Bravery consists in giving and not in taking away from men; and outward respect shown to the friends of God is the inward respect shown to God Himself.

1. Numbers, 22: 5.

29. "*Kullu shayin hālikun illa wajhau.*"[1] (Everything that is '*ghayr*' ('the other') is a nullity and void). The people of *kashf* realize this nullity even now ; the 'veiled' have the promise for the next world.

Whatever is nullity in the three tenses (past, present and future) does not require to be made null and void. The nullity of the world is in contrast with the permanence of God in the three tenses. Just as God is eternal and permanent, things are void of the same. "*Kullu shayin ma khallahu batila.*" (Every thing that is void of God is *batil, i.e.* nullity.) The 'possible' is ever based on nullity.

30. "*Yukhrijul-hayya min al-mayyati wu yukhrijul mayyata min al-hayyi.*"[2]

"He brings out the living out of the dead and the dead out of the living."

(*i*) He brings out the living out of the (seemingly) dead germ, and the dead man out of living man ; (*ii*) He makes a learned man out of an ignorant man, and *vice versa* ; (*iii*) He brings out *baqā* out of *fanā* and *vice versa* ; (*iv*) He brings out the limited out of the absolute and *vice versa* ; (*v*) He brings *asmā-i kiyānī* out of the *asmā-i-ilāhi* and *vice versa.*

1. Sura Qasas, XXVIII : 88.
2. Sura Rūm, XXX : 19.

GLOSSARY

(A detailed explanation of some of these terms will be found in App. III of *Studies in Tasawwuf*.)

1. 'Abd: The first 'abd is the First Limitation or Ḥaqīqat-i-Muḥammadī. In its aspect towards Aḥdīyyat or the Unlimited it is Aḥdīyyat itself, and in its aspect towards the lower devolutions it is 'abd. It is the stage of Anā, 'I'. When these aspects drop, the Dhāt alone remains. "*At-Tauḥīdu ḥaqīqatun la rabba wa la 'abd*"—Tauḥīd is a reality in which there is neither Rab nor 'abd. Waḥdat or Ḥaqīqat-i-Muḥammadī is the partition between these two: "*Marajal bahraini yaltaqiyan bayna huma barzakhun la yabghiyan*" (LV: 19, 20). "He has made the two seas flow freely (so that) they meet together. But between them is a barrier, which they cannot pass."

2. Abjad: Chronogram, a mode of reckoning numbers by means of the letters of the alphabet; counting *alif* for one; *bay* for two; *jim* for three, etc. Only seven letters in English have such values, *viz.*, I.V.X.L.C.D. and M. Some say that the words of this chronogram, *viz.*, *Abjad, Hawwaz, Hutti, Kaliman, Saghaz, Qarshat, Sakhiz, Zazigh* were the names of the eight sons of the inventor of Arabic characters, Muramier bin Murra. The lexicon *Qāmūs* says that the first six are the names of the celebrated kings of Madyān (Midian), and the last two were added by the Arabians.

3. Abrār: Virtuous men; ṣūfīs are the people called in the Quran by this name as well as by the names of Muqarrabīn, Sābirīn and Zuhad.

4. 'Abu'l-Waqt: Father of the Time. A ṣūfi to whom Time is subservient—who directs the affairs of the world by his will. He is also called Quṭbu'l-aqṭāb, as opposed to Ibnu'l-Waqt (Son of the Time) who swims with the current of the Time.

The name ṣūfī did not come into vogue for two hundred years after the Prophet's time according to *'Awārifu'l-Ma'ārif*.

5. 'Adum: Nothingness.

6. Adub: Respect in keeping up the distinction between Divinity and Humanity.

7. Af'āl: (plural of F'il) Actions, works.

8. Aḥad: Oneness, sameness. A heap of grain of the same sort is Aḥad, in so far as its species is concerned; it is Wāḥid, in so far as its oneness is concerned.

9. Aḥdīyyat: The first stage in which there is nothing but Wonderment. The word Allah here indicates *Wala*, wonderment; and in the 3rd stage of Waḥdīyyat, it indicates one who is deserving of worship (*Elah*).

10. Ahl-i-Mushāhada: People of Observation, *i.e.*, those who are accustomed by practice (Mujāhada) to the observance of the attributes of Dhāt in every item of creation.

11. Akhyār: Good people; a term applied to ṣūfīs, *vide* Abrār.

12. Ajsām: Bodies; 'Ālam-i-ajsām is the causal world.

13. Alif: The first letter of the Arabic alphabet.

14. Amthāl: Similitudes.

15. 'Āriff: Gnostic.

16. 'Arsh: The throne of God.

17. Arwāḥ: Souls.

18. Ashghāl (*sing.* Shaghal): The practices of ṣūfīs, *e.g.*, sitting in a particular posture, drawing breath out with *Lā ilāha* and redirecting (beating) it towards the heart with *'Il-Allah*, etc. In Sulṭānul-*ashghāl*, the Prophet attended to his ear, in the cave of Hira for six years, and heard voices, till the angel Gabriel appeared before him.

19. Asmā': *Sing.* Ism. Names (with the 'named').

20. Athar: Effect.

21. Asmā'-i-Ilāhī: The Creator's names.

22. Asmā'-i-Kiyānī: The created or mundane objects.

23. Asmā'-i-Thubūtī: Names (with the named) showing positive attributes, like 'powerful,' 'knowing'.

24. Asmā'-i-Salabī: Names showing lack of attributes like Pure, Holy.

25. A'yān: Thought-Forms of his own potentialities in the knowledge of God.

26. Awliyā: (*sing.* Walī). People who have obtained proximity to God. The plural is used for the singular by way of respect.

27. Ayniyyat: Sameness as of ice and water, waves and sea.

1. Banda: The limited; that in which ṣifāt or attributes have appeared in limitation; creature.

2. Bāṭin: The internal aspect of a thing.

3. Barzakh: A barrier of separation between two things or states whether allied or not.

4. Barzakh-Jami: The stage of the Reality of Muḥammad.

5. Baqā: The stage of permanence, after annihilation of self, with the reminiscences of visions of higher planes, *viz.*, amthāl, arwāḥ, wāḥdīyyat, etc.

6. Bāqī: One who is in the permanence of baqā.

7. Bandagī: Servantship; derived from Banda.

8. Bismillah: "In the name of God." The heading of each and every one of the 114 Suras of the Quran except one, *viz.*, Sura Barat.

9. Bāṭil: Anything that does not exist—the *Maya* of the Buddhists.

10. Burūz: The influence of one soul upon another; both being where they are.

11. Bay'at: The act of showing allegiance, as to a pīr or a king or a military commander.

12. Bay-shara: Those Muslims who do not punctiliously observe the sharī'at of Islām.

1. Dhāt: 'That-which' displays ṣifāt. It is an undefinable reality. Some consider Dhāt to be the same as Existence; but Existence is reckoned amongst the four hypostases of waḥdat, *viz.*, 'Ilm (knowledge), Nūr (light), Wujūd (Existence), Shuhūd (cognizance of these three); so Dhāt must be above these hypostases.

2. Dhāt-i-Zāhir: Dhāt-i-Bāṭin comprises Aḥdīyyat, Waḥdat and Wāhdīyyat; and Dhāt-i-Zāhir comprises Arwāḥ, Amthāl, Ajsām.

3. Dhikr: Incantations; repeating the names of God.

4. Dhākir: One who repeats the names of God.

5. Devā: The mithālī body of some person that obsesses the causal body of some other person, as per Hindu philosophy.

1. Emān: Belief.

1. Faqīh; One who is acquainted with the jurisprudence of Islam; a canon.

2. Fuqahā: Plural of Faqīh.

3. Fayḍ-i-Aqdas: The manifestation of Dhāt to itself. Here A'yān are appreciated but are merged in Dhāt-i-bāṭin and Dhāt alone is cognizable.

4. Fayḍ-i-Muqaddas: Manifestation of A'yān in externality, as result of the operation of Asmā-i-Ilāhī or Asmā-i-Kiyānī.

5. Fawad: The second stage in Malakūt.

6. Fanā: Annihilation of self.

7. Fānī: One annihilated in self.

8. Farq : Differentiation of 'abd from Rabb in the journey on the downward arc of sulūk.

9. Fard : Sālik who has attained the stage of Jam', which is the highest point in the journey on the upward arc of sulūk ; he comes down again with experiences. When he goes up once again, that stage is called Jam'-ul-Jam' (Mi'rāj).

10. Fayḍ-i-Raḥmāni : The inflatus or breath from Asmā-i-Ilāhī, which gives manifestation to Asmā-i-Kiyānī.

11. Fikr : Contemplation on the ṣifāt of God.

1. Ghayr : Foreigner,—'Other than God', which does not exist.

2. Ghayb : The unseen.

3. Ghayrīyat : The 'Otherness'.

4. Ghawth : Technically called Quṭb-ul-aqṭāb ; one who attends to the wants and petitions of people. He is the chief of the awliyā in their hierarchy which governs the world. Next below in rank is Quṭb, whose number is not less than four at any one time.

5. Ghulat : The plural of Ghali : the extremists of the Shī'ah party, who believe in 'Incarnation,' 'Return,' and 'Metempychosis'. They hold extreme views in respect of Imāms, to whom they ascribe Divine virtues. They were first under the leadership of Sinbadh the Magian ; al-Muqanna the Veiled Prophet of Khurāsān ; their doctrines have reappeared in the Bābī movement.

1. Ḥaqq : The Truth.

2. Ḥaqīqat : The Reality.

3. Ḥadīth-i-Qudsī : Revelation expressed in the Prophet's own words. God spoke to the Prophet in the latter's causal form, in his Malaki form, and in his Ruhi form. In the first, God spoke in the language of words, in the second in the letters

prefixed to certain suras, (ḥurūf-muqaṭṭa) and in the third, in spiritual language. The first forms ordinary Ḥadīth, the second, Ḥadīth-i-Qudsī and the third, the Quran.

4. Ḥulūl : Incarnation.

5. Ḥarām : The forbidden thing.

6. Ḥalāl : The thing allowed.

7. Ḥawārīs : The disciples of Jesus Christ.

8. Hādī : One who guides in the right path.

9. Ḥāl : State of ecstacy.

10. Hāhūt.—The highest stage from which tanazzulāt begin corresponding to Aḥdīyyat.

11. Hū, Hū : He, He.

12. Hukamā : Philosophers.

13. Ḥuwīyyyat.—'He-ness' : the stage of Hāhūt.

14. Ḥijāb : Screen ; veil.

1. Ibnu'l-Waqt : A ṣūfī or sālik who swims with the current of the time, acts in accordance with the manifestations of different ṣifāt.

2. Iblīs : The fancy of 'otherness' from God.

3. 'Ilm-i-Sīna : Knowledge transmitted from breast to breast, mostly by means of signs.

4. 'Ilm-i-Safīna : Knowledge imparted by means of pamphlets.

5. Ilāhī : 'Divine' as in asmā-i-ilāhī, the Divine Names that manifest Asmā-i-Kiyānī (mundane names.)

6. Ilhām : Inspiration.

7. Insān : Man, *vide* Introduction.

8. Irshādāt : Sayings, *obiter dicta.*

9. Isbat : Positive declaration.

10. Ishrāqīn : The Realists of Plato.

11. Istijlā : Observance of His own perfection by God.

12. I'tibār : Hypostasis, supposition, (plural, I'tibārāt.)

13. Ism : Name implying the 'named' underlying it (plural, Asmā.)

14. Ittiḥād : Union in the sense that things are non-existent and their existence is God's.

15. Ittiṣāl : Joining.

16. Infiṣāl : Separation.

17. 'Irfān : Gnosis.

1. Jalāl : Glory. Disappearance of ṣifāt in Dhāt.

2. Jamāl : Beauty. Manifestation of ṣifāt.

3. Jam'-ba-Jam' : Love of the Dhāt for the world. To observe Unity in diversity and *vice versa.*

4. Jabrūt : The stage below Lāhūt and above Malakūt.

5. Jāhil : A false murīd.

6. Jadhba : Ecstacy.

7. Jihād : War for the spread of truth.

1. Kashf : Spiritual discernment. It is of two kinds : the lesser one like the kashf of graves, the 'ālam-i-mithāl and 'ālam-i-arwāḥ, heaven and hell—the greater one is the discernment of Dhāt in the creation.

2. Khaṭrāt : Khwāṭir (plural of Khaṭra). Affectations of the heart. Whatever descends on the heart from the unseen world, by way of suggestion or instigation.

3. Karāmāt : Supernatural acts done by awliyā—spontaneously and without the exertion of will.

4. Khalīfa : Vicegerent.

5. Kāfir : One who hides the truth.

6. Khiḍr : He is supposed to be one Baliya ibn-Malacan, and to have drunk of the water of life. The ṣūfīs understand by this term 'expansion of the heart, as by the term Ilyās 'Contraction' of the same.

7. Kalām-i-Dhātī : Same as Kalām-i-nafsī—speech without words or sounds.

8. Kalām-i-Tafṣīlī : Same as Kalām-i-lafzī : speech in words.

9. Kitābu'l-Mubīn : The Preserved Tablet (Lawḥ-i-Maḥfūz.)

10. Khātum : One who concludes.

11. Khātim : The seal.

12. Khafī : secret.

13. Kiyānī : Mundane

1. Lāhūt : This is one of the stages on the upward arc. Nāsūt is the stage of corporeality ; Asmā is the stage of mithāl ; Arwāḥ, of Malakūt ; Ṣifāt, of Jabrūt ; A'yān, Lāhūt; Dhāt, of Hāhūt.

2. Liqa : Face, countenance, aspect.

3. Lawḥ-i-Maḥfūz : The Preserved Tablet.

1. Ma'īyyat : Accompaniment of Rabb : with '*abd*' which is like that of ice with water, or of clay with jug.

2. Ma-siw-allah : 'Other than God,' which does not exist.

3. Māhīyyat : Aptitude.

4. Ma'lūm-i-Ma'dūm : The 'known non-existent,' like a point.

5. Mawāḥid : Unitarian.

6. Mīthāq : The promise of affirmation. The souls of men acknowledged the rubūbīyyat of God on this day of promise.

7. Mu'tazilites : The seceders ; the sect that seceded from

Ḥasan al-Baṣrī. They were the followers of Wāṣil ibn ʻAṭā (d. 131), who seceded from his master on the question whether one who committed 'a great sin' was a believer or not. Before the master could frame a reply, Wāṣil broke away with the assertion of an intermediate position. He left the circle of his master, and formed a school of his own, when Ḥasan said : *I'tazala anā*, 'He has seceded from me.'

8. Mutakallimīn : Scholastic theologians ; 'those who disputed' as opposed to those who accepted the word of God without asking how ? (*Bilā kayfā*).

9. Murīd : Disciple.

10. Masshayīn : The Peripatetics; the followers of Aristotle, who used to walk about (mashī) while delivering his discourses.

11. Mujhūlun-Nāt : That which is beyond description, the stage of Dhāt.

12. Murāqaba : The process of freeing the heart from the khaṭrāt of *Ma-siw-allah.*

13. Munqatu'l-'Ishrat : The stage of Dhāt in which all indications are blotted out.

14. Mutaṣaffawī : A pseudo-ṣūfī.

15. Malāmatī : A sect of ṣūfīs who outwardly cover themselves with obloquy with a view to shun the worldly people.

16. Muḥaqqaqīn : Those who make researches in esoteric knowledge.

17. Mashāyakh : Plural of shaykh, used in a singular sense for a theurgist.

18. Maqām : Station. Each prophet has his station in a predominating ṣifut by way of kashf and when he gets confirmed in it, that station becomes his maqām.

19. Ma'lūmāt : The known (things).

20. Ma'rifat : Gnosis ; which is to know God by God (*'Araftu Rabbī-bi-Rabbī*).

21. Moumin : Believer ; one who believes after conviction.

22. Mithāl : 'Ālam-i-mithāl ; the world of similitudes.

23. Mujāhada : The process of striving against nafs or desire.

24. Maḥjūbīn : 'The screened.' Those who do not see the ṣifāt and asmā of God in the manifestations of the universe.

25. Majdhūb : The absorbed ; one absorbed in God.

26. Mulḥīd : One who ignores sharī'āt and contents himself with explaining it on a rationalistic basis ; a heretic.

27. Mushrik : One who believes that the 'ghayr' exists.

28. Mubdā : Origin. It is Aḥdiyyat or the Dhāt of God.

29. Ma'ād : The future world ; the terminus of the career of ascent ('urūj) in the case of each sālik according to his upward progress.

30. M'irāj : The highest ascent of 'abd towards Rabb. The ascent of the prophet towards God.

31. Mash'īyat : Providence ; the granting of outward expression to the 'aptitudes' of a'yān, just as they are along with their characteristics and peculiarities.

32. Mushāhada : To see illuminations without the mediation of objects.

1. Nāsūt : *Vide* Lāhūt.

2. Namūd : Appearance ; phenomenon, as opposed to *bood*, noumenon.

3. Nafs : Individuality : Rūḥ, Dil and Nafs are the successive manifestations in Zāhir-ul-wujūd, (manifest existence). In characteristic of Nafs is desire, as that of Dil is knowledge ; and of Rūḥ, sight.

4. Nafsānī : Adjectival form of nafs ; pertaining to nafs.

5. Nazūl : Descent, devolution.

6. Nafī : Negation of the fancy of the existence of 'other'; as in '*La ilaha il-Allah*,' "there is no god but God"; it is the negation of the fancy that 'other than God' exists.

1. Pīr : Spiritual guide.

1. Qālib : Body.

2. Qalb : Heart.

3. Qadar : Aptitudes of a'yān ; their measurement.

4. Qaḍā : The time and circumstances in which a'yān are commanded.

5. Qadīm : Original.

6. Qalam : Pen. 'Aql-i-kul is known as Qalam-i-Aala.

7. Quṭb : *Vide* Ghawth.

8. Qurbat : Nearness ; God is near to his 'abd, in the sense that water is near to ice.

9. Qiyāmat : The time when the realities of his 'ayn will dawn on each person.

1. Rūḥ : *Vide* Nafs.

2. Rabb : Supporter, cherisher. The particular name of God in connection with His relationship with A'yān-i-Thābita, the name that adjusts the relationship between Asmā-i-Ilāhī and Asmā-i-Kajānī. God is Rabb-ul-Arbāb (the rab of rabs).

3. Rasm : Athar or effect ; the 'limited dhat' with its 'limited attributes'. 'The limited' is derived from the 'unlimited'. All *Ma-siw-allah* (other than God) are the effects (āthār) of God's actions and attributes.

4. Rij'at : Return ; re-incarnation.

5. Rubūbīyyat : The rulership of an Ism-i-Ilāhi over its Ism-i-Kīyānī relating to Wāḥīdīyyat—the conditional name.

6. Rūhū'l-Quds : Some say this is the same as Rūḥ-i-Āzam. The rūḥ has five gradations, the mineral Rūḥ, the vegetable Rūḥ, the animal Rūḥ, the human Rūḥ, and Rūḥ-i-Qudsī also called Ḥaqīqat-i-Muḥammadi—the last is not the created Rūḥ ; it has not come under the command of 'Be' (*Kun*). It has reference to

"We breathed unto him (Adam) out of Our breath, *Nafakhtu' fihi min ruḥi*: (xxxviii: 72). "Wherever thou turnest, there is the face of the Lord." *Fa aynama tuwallu fa thamma wajhullah* (ii: 115.)

1. Sālik: Traveller on the path; one who enters on suluk or *dharma*; one desirous of propinquity with God.

2. Samā'a: Music that brings on jadhba or ecstasy.

3. Serr-i-Ḥaqq: The stage of 'I-ness' of God.

4. Shuttarī: A sect of ṣūfīs who believe in '*Ana*', (I-ness) in the assertion of self as the limited manifestation of the Universal Self; and discard fanā (annihilation) of self, as no pseudo-self exists.

5. Ṣifāt: Attributes; plural of ṣifut.

6. Shay: Thing.

7. Ṣalāt: Formal prayer.

8. Shaykh: Pīr; spiritual guide.

9. Sharī'at: The beaten-out pathway to a water-ghat; secondarily, the ordinances of Islam.

10. Shirk: Conjoining a partner with God.

11. Shuhūd: Observance.

12. Shān: Potentiality.

13. Sajdah: Prostration in Namaz.

14. Sukr: State of forgetfulness of self, while the senses are active.

15. Sahw: The state that dawns after Sukr disappears; in this the reminiscenses of Sukr are retained. The terms Sukr and Sahw were made use of by Bāyazīd Tayfūrī of Bistām (died 261 A.H); just as the terms Fanā and Baqā were made use of by Abū Sa'īd Karrāz (died 286 A.H).

16 Ṣiddīq: A sincere believer, his rank is below that of a Prophet. Ḥazrat Abū Bakr was termed 'ṣiddīq,' as he at once

testified to the truth of the Prophet's mi'raj, while some others hesitated.

17. Syir : The travel of sālik from one state to another.

18. Syir-il-Allāh : Travel of sālik towards God, it is travel from nafs to qalb ; herein the tajallīyāt of asmā are observed.

19. Syir-Fillāh : It is travel in God, his travel from Asmā to Wāḥidīyyat ; in this, sālik is covered with the ṣifāt of God.

20. Syir-ma'-Allāh : Travel with God, it is from Aḥdīyyat ; downwards it is the stage of Baqā ; in which the 'otherness' entirely disappears ; and the vision of God alone remains—things are seen as manifestations of the attributes and names of God.

1. Taḥrimah : The first takbir (calling out '*Allahu Akbar*;) in namāz after *nīyat* (an expression either audible or in the heart, of the intention to engage oneself in namāz) is said. Takbīr is uttered in sacrificing an animal. It is here uttered for sacrificing ones own nafs. Rūmī has said :

Ma'ni-i-takbir ein ast ay' ameem
Ay Khuda peishi-tu ma qurban shaweem.

The meaning of takbir is this, O, ignoramus,
"My God, I sacrifice myself before thee."

It is '*ḥarām*' or forbidden to engage otherwise after this 'nīyat' has been made.

2. Ta'īyyūnāt : Plural of ta'iyun ; limitations.

3. Tanazzūlāt : Devolutions ; the manifestations of the Reality in successive stages from Aḥdīyyat, Waḥdat, Wāhidīyyat, ṣifāt, asmā down to man.

4. Tajallī : (Plural being tajallīyāt), the taking-on of limitations by the Dhāt is called a tajallī. Illuminations on the heart of the sālik are also called tajallīyāt ; blue or black tajallī is from nafs ; pale tajallī from front is tajallī of Qalb ; one from behind, of Satan. White tajallī from front is tajallī of Rūḥ, etc.

5. Tanzīḥ : Dhāt without the manifestations of attributes,

i.e., with attributes hidden in it. The first three internal stages of Tanazzūlāt. Nirgūna.

6. Tashbīḥ: Dhāt with the manifestation of attributes. The last three external stages of Tanazzūlāt. Sargūna.

7. Ṭarīqat: The way of sulūk towards God.

8. Tawakkul: Dependence on God. Doing your duty as if by Ilhām (inspiration) and as by the command of God, and acknowledging the result whatsoever it be, as the will of God.

9. Taqwā: Guarding against (evil); piety.

1. 'Ulamā: Learned theologians. (*Sing.* 'Ālim)

2. Ulūhīyyat: The first three internal stages, Aḥdīyyat, Waḥdat and Wāhidīyyat relates both to categorical and conditional names.

3. 'Urufā: Gnostics (*Sing.* 'āriff).

4. Umm-ul-Kitab: Knowledge of God.

5. 'Urūj: Ascent of the sālik from ajsām (corporeality) to mithāl; from mithāl to arwāḥ and from arwāḥ to Ḥaqīqat-i-Muḥammadī; and thence to Dhāt. This is either in sight or in knowledge or in both.

6. 'Ubūdīyyat: Servantship; Limitedness.

1. Wāḥidīyyat: *Vide* Frontispiece.

2. Wājib: Necessary, as in Wajibu'l Wujud, necessary existence.

3. Waḍu: Ablution before prayer, indicating separation from the World.

4. Waḥy: Revelation by means of angel.

5. Wiṣāl: Absorption; losing one's self in God.

7. Wazīfā : Remembrance or repetition of God's names or Quranic verses at stipulated times.

8. Wujūd-i-Muṭlaq : Absolute Existence.

1. Zāhir : External.—Manifestation of God in the forms of A'yān along with their characteristics.

2. Zamīr : The first stage in Malakūt ; the internal aspect of Qalb (mind).

3. Zāhid : A pious man. A ṣūfī was known as zāhid, before the term ṣūfī came into use.

4. Zaqūm : A thorny tree in hell, the fruits of which are said to be the heads of devils, whereof the damned shall eat.

5. Zālim : Primarily, one who leaves a thing out of its place ; secondarily, one who tyrannizes over others.

6. Zindīq : A follower of Manī or Mānes of Persia, the founder of the Manichaean sect (born A.D. 215 or 216) ; who held that there are two gods—one the creator of good and the other of evil. It is a term that is now being applied to atheists and heretics in Muslim countries. The ṣūfīs apply it to one who does not observe the characteristics of the different grades of Examination, *e.g.*, one who calls or treats a banda as Khudā is zindīq.

Her martaba oz wujud hukmi darad
Gur hifzi maratib na kuni zindiqi.

(Jāmi)

Every gradation has its own characteristics,
If you do not mind these, you become a zindīq.

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